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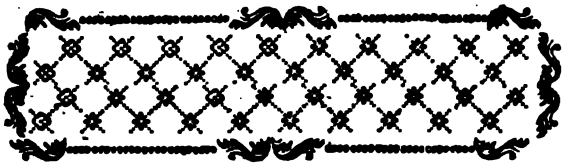

TO

Mrs. BOVEY.

MADAM,

IT is an undiſputed privilege writers are poſſeſſed of, to produce examples to the precept they would enforce from the living characters of their cotempora-

ries; You cannot therefore exp
for ever to be doing lauda
things, and for ever to esca
applause. It is in vain, you fi
that you have always concea
greater excellencies, than oth
industriously present to vie
for the world will know t
your beauty, though in the hig
est degree of dignity and swe
ness, is but a faint image of
spirit which inhabits the amia
form which heaven has bestow
on you. It is observed by
who know you, that though y
have an aspect and mien, wh
draw the attention and expec
tion of all who converse w

Y

You, and a wit and good ſenſe which ſurmount the great conceptions Your perſon raiſes in Your beholders, thoſe perfections are enjoyed by you, like gifts of common acceptation; that lovely and affable air expreſſes only the humility of a great and generous heart; and the moſt ſhining accompliſhments, uſed by others to attract vulgar admiration, are ſerviceable to You only, as they adorn piety and charity.

Though Your perſon and fortune equally raiſe the admiration and ambition of our whole ſex, to move your attention to their im-

importunities, your equal ſpi
entertains itſelf with ideas of
very different kind, and is ſolli
tous to ſearch for imperfectior
where it were the utmoſt inju
tice for any other to imagine an
and applauſes only awaken y
to an inquiſition for errors.

It is with this turn of min
that, inſtead of aſſemblies ar
converſations, books and ſol
tude have been your choice, ar
you have gone on in the ſtu
of what you ſhould be, rath
than attended to the celebratic
of what you are. Thus with tl
charms of the faireſt of yo
own ſex, and knowledge n
inferi

this particular, but I know, whe
I ſay this, the fatherleſs and th
widow, the neglected man c
merit, the wretch on the ſic
bed, in a word, the diſtreſſe
under all forms, will from th
hint learn to trace the kin
hand which has ſo often, a
from heaven, conveyed to the
what they have aſked in the ar
guiſh of ſoul, when none coul
hear, but he who has bleſſed yo
with ſo ample a fortune, an
given you a ſoul to employ it
his ſervice.

If much more than what
here intimated be not the pla
truth, it is impoſſible to come

wh

what is ſo, ſince one can find none who ſpeak of you, who are not in love with your perſon, or indebted to your fortune. I wiſh you, as the completion of human happineſs, a long continuance in being what you are; and am,

MADAM,

Your moſt obedient, and

moſt humble ſervant,

RICHARD STEELE.

THE

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THE

THE

LADIES Library.

The DAUGHTER.

HAVING in the first volume treated of the several vices that are apt to corrupt life in general, but always with a particular view to the softer sex, I shall now address myself to them in the several relations of Daughter, Wife, Mother, Widow, and Mistress; and inquire a little into the extent and exercise of their relative duties, as such: Beginning with that of children to their parents.

To our parents we in the first place owe reverence and respect. We must behave ourselves towards them with all humility and observance; and must not, upon any pretence of infirmity in them, despise or contemn them; either in outward behaviour, or so much as inwardly in our hearts. If indeed they have infirmities, it must be our business to cover and conceal them, as Shem and Japhet, who covered their father's nakedness, while the accurst Cham disclosed it. This must be done in such a manner as even themselves might not behold it. We are, as much as may be, to keep ourselves from looking on those nakednesses of our fathers, which

may tempt us to think irreverently of them. Th
very contrary to the practice of too many children,
do not only publish and deride the infirmities of
parents, but pretend they have those infirmities v
they have not. There is commonly such a prid
headiness in youth, that they cannot bear subm
to the counsels and directions of their elders, and t
fore to shake them off, are willing to have them
for the effects of dotage, when they are indeed the
of sobriety and experience. "Hearken to thy f
"that begat thee," says the wise man, "and d
"not thy mother when she is old." But the youth o
age set up for wisdom the quite contrary way, and t
that by despising and ridiculing their parents, they
acquire the reputation of wits. If such will not
tise Solomon's exhortations, let them remembe
threats. "The eye that mocketh his father, and
"spiseth to obey his mother, the ravens of the v
"shall pluck it out, and the young eagles shall eat

Love is another duty which we owe our parents
are to be heartily desirous of all manner of good to t
and to abhor to do any thing that may grieve or dis
them. This will appear by common gratitude, when
remembered what our parents have done for us,
they were not only the instruments of bringing us
the world, but also of sustaining and supporting us
Certainly they that rightly weigh the cares and
that go to the bringing up of a child, will judge the
of that child to be but a tolerable return for them.
love is to be exprest in all kindness of behaviour.
must gladly and readily do those things which may b
joy and comfort to them. And since the debt a c
owes a parent is so great, that he can never hope
self to discharge it, he is therefore to call on Go
prayer, and to beg of him that he will reward all
good his parents have done for him, by multipl
his blessings upon them. What shall we then sa
those children, who, instead of calling on Heaven

bless

ſuch a modeſt reſpectful manner, that it may appea
conſcience only, and not ſtubbornneſs, which m
him to it. But when the commands are lawful, th
when the thing commanded is either good, or not
there the child is bound to obey, be the command,
weightier or lighter matter. How little this duty i
garded, is too manifeſt every where in the world, w
parents generally have their children no longer u
command, than they are under the rod. When the
once grown up. they think themſelve free from
manner of obedience to them, or if ſome continue to
it, yet let the motive of it be examined, and it wi
too many be found to be wordly prudence. They
to diſpleaſe their parents, not for fear of diſpleaſing G
but leſt they ſhould ſhorten their hand towards th
and they ſhould loſe ſomewhat by it. How few
there that obey purely becauſe obedience is a d
How few that are as much afraid of the curſe of d
bedience, as of the misfortune of diſinheritance.

Children never more highly diſobey their parents
in marrying againſt their conſent. They are ſo
the goods, the Poſſeſſions of their fathers and moth
that they cannot, without a kind of theft, give a
themſelves. They muſt have the allowance of thoſe
have the right in them, and therefore we ſee under
Moſaical law, the maid that had made any vow, was
ſuffered to perform it, unleſs ſhe had the parents conſ
whoſe right was thought of force enough to cancel
make void the obligation even of a vow; which ou
to be ſo much conſidered by us, as to keep us f
making any ſuch, by which that right is infringed.

Another duty to parents is to aſſiſt them in all t
wants, of what kind ſoever, whether weakneſs
ſickneſs of body, decay of underſtanding, or pov
and lowneſs in eſtate: in all theſe the child is bo
according to his ability, to relieve and aſſiſt them.
the two former, weakneſs of body and infirmit
mind, none can doubt of the duty, when they rem

how every child did in his infancy receive the very
e benefit from their parents. The child had then no
igth to ſupport, no underſtanding to guide itſelf,
care of the parents was fain to ſupply both theſe to
and therefore, in common gratitude, whenever ei-
of theſe becomes the parents caſe, as ſometimes by
it age, or ſome accident, both do, the child is to
form the ſame offices back again to them. As to
: of relieving their poverty, there is the very ſame
igation to that with the former: It being but an
of juſtice to ſuſtain your parents, as your parents
ained you. Beſides, Chriſt teaches us that this is
tained within the precept of honouring our parents;
when he accuſes the Phariſees of rejecting the com-
ndment of God, to cleave to their own tradition, he
ances in this particular concerning the relieving of
ents, where it is manifeſt, that this is a part of he
y injoined by the Fifth Commandment: as may be
n at large in the ſeventh chapter of St. Mark.

How then ſhall thoſe anſwer it, who deny relief to
ir poor parents? who cannot part with their own ex-
ſes and ſuperfluities, which are indeed their own ſins,
ſatisfy the neceſſities of thoſe to whom they owe
ir being? Some are ſo very wicked, that out of
de they ſcorn to own their parents in their poverty.
emſelves being advanced to dignity and wealth, they
en think it a diſparagement to them to look on their
ents in their low condition, it being, as they think,
betraying to the world the meanneſs of their birth;
l thus the poor parent fares the worſe for the proſ-
ity of the child. This is ſuch a pride and unnatu-
neſs together, as will ſurely find a ſharp vengeance
m God, it being a double ſin, and double, without
entance, will be the puniſhment.

No unkindneſs, no fault of the parents, can acquit
child of this duty; tho' the gratitude due to a kind
ent be a very forcible motive to make the child pay
yet that is not the only nor chieſeſt ground of it,

which is laid in the command of God, who req
us thus to honour our parents; and therefore, th
we ſhould ſuppoſe a parent ſo unnatural as never to
done any thing to oblige the child, which can h
be imagined, yet ſtill the command of God cont
in force; and if no tye of gratitude ſhould lie
us, we are bound ſtill to obey it.

There is all the reaſon in the world, that while
dren want underſtanding to direct their choice and
they ſhould have no other will but that of their pa
and therefore ſhould obey while they do not underſ
Even children themſelves ſee this, as ſoon as in the
degree they come to reaſon: they ſee that if they
been left to themſelves, they had, in many
come to miſchief; and that it was therefore fit
ſhould obey their parents orders and commands.
ple ſomewhat older ſee as much neceſſity that
ſhou'd do ſo too, and they themſelves will ſe
much when they have outgrown their childiſh fan
they will ſee, that their parents wiſdom, experi
and capacity, were much greater than their own,
that they were for that reaſon fitter to rule and
them. I believe there are few people in the world
have, while young, diſputed and repined at the
mands of their parents, who have not afterwards cha
their minds, and found they were truly wiſer, b
and more reaſonable to be complied with than their
wills and humours, though for the preſent they th
otherwiſe. It is more likely that having lived lo
ſtood higher, and obſerved things better, they ſ
be moſt in the right, and give the beſt advice.
parents muſt needs diſcern what is more fit and p
for their children; and though they may be now and
miſtaken, yet it is always ſafeſt to follow their in
tions and commands. When children obey thei
rents, if they afterwards happen to miſcarry, yet
have this to comfort them, that they miſcarried in
duty, that they took the wiſeſt counſel, ſuch

good people approve; and every one is more ready to pity and help ſuch under their misfortunes, than ſuch as fell into the like through ſtubbornneſs, ſelf-conceit, and diſobedience. As there is all the preſumption in the world on the ſide of the parents, that their advice and commands are the wiſeſt and moſt reaſonable, ſo there is alſo all the certainty of the good intention and deſign that can be: who ſhould intend the benefit of the children ſo much as the parents, who ſeem to live for no other end than to do them good? They have no other aim than their advantage; all their care and ſtudy, all their thoughts are fixed on them; they ſuffer a thouſand inconveniencies for their ſake, and chooſe to live ſometimes penuriouſly, that their children may live at eaſe and pleaſure; and who ſhould ſuſpect the counſels and commands of ſuch, of want of love and kindneſs? There is nothing more proper to perſuade, than an opinion that they do it out of love, and deſign our good by it. Now no one can poſſibly be ſo aſſured of the kindneſs and good-will of any one beſides, as of his parents, and therefore the command of no one ought to be entertain'd with a better opinion than that of parents; this would help to forward our obedience to them, were it well conſider'd Young people ſhould reflect a little, that theſe counſels and commands come from thoſe that have lived a great deal longer than they have, that have made remarks, and had experience; they have had parents themſelves, and either followed their advice, or repented of not doing it. The duties injoined are perhaps unacceptable to me; they are ſuch as I ſhould not chooſe, ſuch as I do not like; but I have often found myſelf miſtaken, and I have no reaſon to think myſelf wiſer than they who perſuade me otherwiſe than I am inclined. I am but of yeſterday, and know little; I have no experience; and ſure theſe parents have not lived ſo long for nothing. Old age has ſomething in it good. Wiſdom and knowledge moſt commonly attend it, and qualify them to be counſellors.

Further, there is no body so likely to wish me as as they: there is no body has done so much for no body grieves at my miscarriages like them, or stu with that concern and care to prevent them: o people, as it comes in their way, give me good co ful, and say the same things in effect that parents they warn me of the same dangers, and exhort m the same duties: but I can plainly perceive there great deal of difference between the mind and con with which parents speak, and those of other peo tho gh good friends: they speak with a lively s and feeling, with force and affection, in great nest, and from the bottom of the heart, as if they w to endure the evils they warn us to avoid, and sh with us the miseries we shall undergo, if we follow their counsels. They seem to be exceedingly intere in our behalf, and yet it is evident they can make manner of advantage of our complying with the they can get nothing by us but content and satisfa on. All they have already is ours in design, and they are getting still, and desire to get, is for us; wh fore we can suspect them of no design upon us, and these things shew us most evidently, that what they to us, and the commands they lay upon us, proc from the truest, most sincere and disinterested affec They are afflicted when we are unhappy; let the never so wise, or rich, or honourable, our folly, and disobedience will make them miserable; tho' lose by it neither understanding, wealth, nor pl yet such is their concern for us, that in all these th they are not happy, unless we will consent to m them so, by being dutiful and obedient, and taking and virtuous courses. On the other side, let us be ver so wise, or rich, or honourable, all that rents get by it is pleasure and content; for w stead of taking ought away, they lift up th and hearts to God, and bless us; and can I sa counsels and commands of such people are

pleasures, or deny them satisfaction; but because
osecution of their desires, in the forbidden in-
s, is criminal, and would be hurtful to them, tho'
ps they see it not. They never command them to
y thing, but the doing of it tends to the childrens
tage; nor ever forbid any thing but what is hurt-
itself and consequences; and therefore tho' the
en see nothing but pleasure in what they propose,
e parent stands higher, and sees there is also sin or
r near it, and how it will operate at a distance,
hat fruits it will produce. And as they remember
parents to have hindered them, when they were
er, from eating several meats, or drinking several
, and doing several things which they then liked,
ired to have, and grieved and repined at the refu-
hich yet they are now satisfied proceeded from no
dness, but turned, as it was intended, to their be-
so might they learn to conclude, that the com-
ng them things for the present uneasy, and for-
g them things for the present sweet and desirable,
e full as reasonable and fit to be complied withal;
t when a little time is over-past, and the season
ifare somewhat spent, they will be equally satisfi-
the care and wisdom of their parents. And this
people would do well to improve; they are ca-
f considering, and they ought to do it. Let them
of all their

their disobedience, and do not wish most earnestly they had complied with what was advised or required of them. And when they find that all the world agree, that notwithstanding their present desires, and the uneasiness of complying with the commands of parents, yet it is better so to do; that they who have obeyed, are very much satisfied, and they who have not, are grieved and troubled, and wish they had: they will see they ought to conclude, that however unacceptable some commands of parents, may for the present be, yet it is better to yield to them, than to indulge their own humours; and that the united wisdom and experience of the whole world is a safer bottom to proceed upon, than any present longing.

For these reasons, children should themselves, when in time they come to be parents, exact, require, and find obedience at their childrens hands; this every one expects; this all are naturally led to. Where is the parent that does not think it reasonable his children should obey him, even against their inclinations, and should not prefer his wisdom and experience to their own will or understanding, and trust to his affection, love, and favour, rather than pursue their own humours? Upon the same grounds that any one expects obedience from his children, he knows he ought to pay it his parents. Now children and young people observing, as they easily may, that parents universally exact obedience at their childrens hands, may very well conclude that they should do so too, whenever they come to be parents; and that there must certainly be good reason in a practice, which all the different nations in the world agree and center in. If they can imagine that all the world could not agree in any thing, that was not reasonable and just, and yet agree in requiring children to obey their parents, they will quickly see that it is just and reasonable for children to obey their parents; for the parents could not reasonably require it, if it were not reasonable the children should give it.

To

To ſhew how fit it is to comply with and obey our parents, God calls himſelf, throughout the Holy Scripture, our father, and from that title and relation calls for our obedience; and therefore ſtubborn, headſtrong, diſobedient, and rebellious children, ought to think upon theſe things; to conſider all the ties and obligations they have to be obedient to their parents; the reaſonableneſs, the pleaſure, the ſecurity of being ſo, the approbation of all good people, and the bleſſing of God that goes along with it; and on the other hand, the grief and trouble of mind, the ſorrow and repentance at home, the ſhame and infamy from abroad, and the diſpleaſure of Almighty God, that attend and follow diſobedience to parents.

But becauſe there are a great many caſes, in which the children plead exemption from this rule, in which they do not actually obey their parents commands, and yet defend themſelves as no tranſgreſſors of this law: it may be of ſome uſe to ſee in what particulars they are obliged to obey without reſerve, and in what they are at liberty; that the duty of children, and the juſt authority of parents, may be both of them ſecured.

It has been obſerved, that in the great affair of marriage, a ſtrict obedience to the will of parents is required. Indeed it is not expreſsly ſaid in Scripture, that children ſhould not marry without the conſent, or againſt the will of their parents, but it is expreſsly ſaid, that they ſhall honour and obey them; and it will be hard to reconcile marrying againſt conſent, with honouring the parents, or marrying againſt command, with obeying them; and generally ſpeaking, the inſtances and examples of marriages in Scripture, are ſuch as ſhew the parents had the chieſeſt hand in making them up. The ſtile was ever thus: "That ſuch a one gave his ſon or daughter to ſuch a one in marriage;" wherefore the law being given particularly to the Jews, and this being the general practice amongſt them, it is not unreaſonable to think they held themſelves bound by this law not to marry againſt their

parents

parents will or consent. But whether obliged l
law, or no, the custom was such, that it was
otherwise, and that not only among the Jews, bu
among the Greeks and Romans, two of the wisest an
civilised people of the world. There would be
of citations to this purpose, out of their books
are all full of them: and tho' there must be ma
amples to the contrary, yet there are no rules
cepts in favour of the childrens liberty; but whe
take it, it is still with blame. This disposal of ch
by parents, is not only a matter reasonable, fai
approved by wise and good men among them
strengthened by custom uncontrouled and immer
but it past into laws and statutes. They reckone
was no marriage without the consent of the paren
the children were all accounted bastards. Chris
for a great while made no alterations in the m
The civil laws of Christian Emperors confirme
opinion of the ancients, and the sentence of the
went along with them: the canons, and the judgn
the best writers, are all on this side; they still ma
consent of parents essential to the contract. Th
of our own nation take no notice of consent of pa
they trust it, I believe, to the reason of the thi
self, and to the wisdom of all ages, and to the
and example of almost all nations: but the can
our church dare not venture that; they positively r
consent of parents; they tell us that it is not law
any children, unless arrived to the age of 21, to
any marriage contract without the consent of the
rents, or, in case they are dead, of their guardia
governors; and that is one good end the church p
ses in publishing the banns of matrimony, that
rents and people concerned may know whethe
think fit to agree to their childrens choice or no.
that this end may not be defeated by the secrecy
cences, it is required, that one of the parties should
on oath, that consent of the parents is not wanting,

you can obtain the [illegible]. [illegible] tho' much in vain, which [illegible] of the matter, how far the [illegible] tents necessary.

It is but reasonable, [illegible] consider what may in this case be [illegible] dren. Marriage is certainly a state and condition in which the happiness of life does very much depend, more than indeed most people think or [illegible]. To be confined to live with one [illegible], of whom we have no liking and [illegible], must certainly be a very uneasy state. There had need be a great many good qualities to reconcile a [illegible] even where there is some [illegible] tion; but without love, the very [illegible] of all good qualities will never make a [illegible] delightful; and whence proceed those [illegible] merable domestic miseries, that plague and [illegible] found so many families, but from want of love and kindness in the wife or husband? From whence arise their neglect and careless management of affairs at home, and their profuse and extravagant expences abroad? In a word, it is not easy as it is not needful, to recount the evils that rise abundantly from the want of conjugal affection only; and since this is so certain, a man or woman runs the most fearful hazard that can be, who marries without this affection in themselves, and without good assurance of it in the other. And since it is impossible for any one to love with another's affections, but with their own, the parents must consider this, especially how they engage their children to marry, where at least a hopeful prospect of this love does not appear, lest while they are endeavouring to make their children happy, they make them of all creatures the most miserable, and that irremediably so. If there be reason that young people should be left in any thing to themselves, and to their own liberty, it seems to be in the choice of those with whom they are to live and

die, with whom they are to venture being happy or unhappy all their days. It is without doubt in nothing so necessary as in marriage. Do you not know, says one of old, that marriage belongs to us ourselves, and must be matter of our choice? Our affections are our masters, not our servants: And you cannot by all your power and might, nor by your frequently reiterated orders and commands, cause me to love or hate where you shall fix. Then is marriage like to be lastingly happy, when both agree in loving each the other; and therefore since I am to have a wife or husband the partner of my bed, and of all the joys and sorrows that are likely to befal me while I live, I must seek for one that I can like, I think, for ever. I do not say that this is all as reasonable as it should be, but there is reason enough in it, to make the parents very careful and considering, that they urge not their authority too far in constraining their children to marry not only where there is no visible aversion, but where there is great likelihood that there will not be a good agreement.

I do not see what it would avail any one to object against this, the great power given by the laws of the ancient Greeks and Romans to parents over their children. Those laws that gave them power not only to sell their children for slaves, but even to put them to death, did doubtless impower to dispose of them in marriage, arbitrarily and without consulting the inclinations of their children. But the laws of Christians, which free us from the bondage of the Mosaical law, set the liberty of children on a larger bottom than it stood on in antiquity. I see no reason to think, that parents are by nature masters of the freedom and life of the children. And nature is the main rule of command and obedience in parents and children. Those nations that made such severe laws against children, had reason for it, which probably cease with us; besides there is no inferring that the children of other nations, where no such laws are in being, are obliged to the same obedience; and there-

fore

fore though the people of other kingdoms had so absolutely the command of their children, as to dispose of them in marriage how and where they pleased; yet is not their example sufficient to justify a parent in doing the like, any further than the thing is otherwise fit, among us. And it is very difficult to meet with a case where the thing shall be otherwise fit, when the child cannot love nor like the person whom the parent would force him or her to marry. Children are not tied to this strict obedience in this single point, only because the children of the Jews, or Greeks, or Romans might be. And regard is also to be had to the customs of the country. The Jews, as all the people of the east, speaking generally, did not suffer the women to go abroad as ours do. They went to visit a relation or near friend, and that sparingly, and mixt not with common company; which, with the modesty peculiar to that sex, deprived them of the opportunity of disposing of themselves, so that their parents only must or could dispose of them; and when they were once married, they kept very much at home, and saw but little strange company. The Greeks and Romans seem to have had more liberty, but yet not near so much as ours have: This, I take it, ought to make some little difference; for if the customs of the country allow the women liberty to see and to be seen of all, both before and after marriage, they make it somewhat more reasonable for them to choose their partners with whom they are to live, not in confinement, but at liberty, that they may not afterwards dislike them, nor be betrayed by such their liberty into new liking, and desires of those they can never obtain. And there is yet more reason that the sons of these old people should be entirely at the disposal of their parents, rather than the daughters, because marriage was not half so grievous to them; for they were allowed more wives than one. Divorces were cheap and easy, and they took great liberties besides with whom they could; and therefore if they liked not the condition or person of a wife, they either

either wandered from her bed, and took to loose courses, which they might do, it was so common, without much scandal or ill fame, or else they quickly found occasion for divorce; and therefore to be married, tho' against their liking and consent, was no great hardship, the customs of the nation, the licence of the times, gave them a world of liberty, and this made it much more reasonable for the sons to be entirely at their parents disposal than the daughters.

The case of Christians is quite different. They have no liberty allowed of any kind. Christ has obliged them to love each other, and no other, even till death. Each Christian pair is now reduced to their original standard, and are to be as Eve and Adam were to each other, faithful and kind, without so much as hope of changing. This makes it to be infinitely more the concern of Christians, to look they marry none but whom they love, and fully intend to love, than of other people whose laws and customs allowed them greater liberties; and therefore it is not altogether fair to urge the instances and examples of these sort of people so often in a Christian kingdom, for they might much more reasonably, because more easily, submit to the will and command of their parents, than Christians in such cases of marriage can And when parents remember that their commands are to lay obligations on their children, that will last when they themselves are dead and gone, and from which they never can be freed, tho' all the evils in the world should happen to them, they will be cautious and sparing how they lay such commands upon them, against their inclination and liking. However, there will be always some difference between children refusing, with all submission and respect, to comply with the commands of their parents, in marrying such whom they are sure they do not love; and their marrying where they will, without the consent, or against the commands of their parents. The disobedience of the one is much more pardonable and pitiable than the disobe-

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for childrens liberty, and exemption from some c mands of their parents, than their being once marr For if a minor marry disobediently, and be afterw set at liberty by his partner's death, while he is young and under age, whatever the laws may do, reason certainly subjects him to his parents power, the choice of a second wife, as it did of the first. is not emancipated by his first folly and disobedience, still wants the care and tutelage of his parents; wh fore not ing but age, discretion, and ability to l after themselves, exempt children from the subjec of their parents, in matters that are so personal, so much the childrens own concern. Parents are e cially to have regard to the age and wisdom of t children; and the childrens disobedience in those c will be more or less excusable, as wisdom and age them more at liberty.

Sometimes the neglect of parents will, in a g measure, excuse the childrens marrying themselves. parents are backward in taking such care as is but cessary, children cannot be blamed in providing for th own settlement: and therefore some laws have them wholly at their liberty to marry at such an if their parents looked not after it before. These, many other things, may be said in behalf of child either refusing to marry such as their parents comm them to marry, or that marry according to their liking against command. And there is so much to said on both sides, and so many things to be confide particular to each, that it is neither safe nor true to affi that all parents in all cases have a right to a com ance and obedience of their children, or that all child are at liberty to marry and dispose of themselves wi out the consent of their parents; for neither of t propositions are unexceptionably true. Parents h great power, but they must use it, as truly they generally will and do, like parents, tenderly and k ly; and children have a great duty, but they are

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little objections of the fancy, and the niceties that are commonly made on those occasions, must yield to the mature deliberations of the parents. It were undoubtedly best, and most to be wished, that both the parents and the children might so choose that each should approve the other's choice, and that, as Homer says of Penelope, she might be bestowed by her father upon whom she pleased: for otherwise, they will not both be easy, but when that comes to pass, the authority of parents, and the duty of children are both secured and reconciled. But if this will not be, it will be difficult to avoid committing a fault, on one side or the other. If the parent offer what the child cannot possibly assent to, and what wise and unconcerned persons blame, condemn and reject, upon a reasonable information of the whole proceedings, if such refusal of the offer be made with decency, and great humility upon the children's part, it will not fall under the head of sinful disobedience. They may stand off with innocence and safety, and yet may honour as they ought their father and mother. But if such offer be made by the parents, as wise and good men in the like case and circumstances may make, without folly and without injury, and there be nothing handsome or material to object, such as would satisfy a wise, a sober, and impartial man, the duty of children so refusing will not be safe. They are doubtless obliged to obey their parents in these cases; and if children, who are under age, and wholly in their father's custody and power, and part of his house, will venture to engage themselves, without his consent, or against his command, to their dishonour and prejudice, they will be guilty of sinful disobedience, and must seek the forgiveness they will want, both at God's hand and his.

The duty of children to parents, as has hitherto been considered, has relation chiefly to the father. We must now discourse of it as it relates to the mother, both while the father is alive, and after he is dead. The mother is indeed

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though the father does not lay expreſs command upon the child, but is paſſive and content, likes and approves the choice he makes, though the mother be wholly averſe to it; in ſuch caſe the father is to be regarded, for he is the proper ſuperior.

But when the mother is the only parent, then her authority increaſes, and ſhe is then ſolely to be regarded. Indeed the civil laws do generally free the ſons at ſuch an age, ſuppoſing them the maſters of the family, and by the advantage of their ſex and education, fit to govern and diſpoſe of themſelves and their affairs. The daughters, it is true, are kept longer in ſubjection, being ſuppoſed to want the care and wiſdom of their parents longer; but growing up to liberty, as they advance in years and underſtanding. There cannot be any exact rules in ſuch caſes: For the wiſdom of either parent or children muſt neceſſarily make ſome alteration in the meaſure of obedience, in reſpect to ſome commands which relate nearly to the children, as marriage eſpecially does.

And even in caſes, where the ſons and daughters may reaſonably be preſumed at liberty, and would otherwiſe take and uſe that liberty, yet unleſs it be a matter of great moment, it ſhould not eaſily be ventured on, to the mother's great ſorrow. For the grief of a parent is not to be occaſioned cheaply and lightly. Much will be ſuffered by a dutiful good natured child, before he will afflict and grieve his parent; and ſince this is eſpecially the infirmity and feebleneſs of mothers, the children are obliged to greater care and circumſpection in their behaviour towards them, to prevent their ſorrows; for every thing that gives them grief, is a ſort of diſobedience, and all diſobedience can never be remembered by children, without much trouble and remorſe; it will dwell continually upon them, and haunt them like an evil ſpirit. They will a thouſand times wiſh they had behaved themſelves more dutifully, kindly, and obediently, and rather gone without their

deſires,

his father, in case the father had neglected so
cate the son, as to have put him in a way of i
such provision for his indigent parent. If he nei
him out to any trade, nor taught him how to
living, it was presumed the father had in a
exposed him to misery, and therefore deserved
return of love and kindness he had never shew
this was only to constrain the parent to look a
education of his children, to make them then
more useful members of the Commonwealth:
empted the children from the legal penalties that
wise might be inflicted on such unnatural refusal
took not away the obligation the children had by
to provide for their distrest parents; even this se
tied not the children to be cruel and undutiful,
tended to punish the parents folly and neglect, l
ing it to the children to deal with their parents
pleased, which otherwise they might not do, b
obliged to provide for them. For this support an
tenance of parents is a thing so naturally and ne
due, that no laws can tie the children not to a
and according to their best abilities. It would
even to a traitor and proscribed person; that
maintenance would be due from children to t
rents in such hard cases.

These reflections on the duty of children
parents, have been made, chiefly as it is the co
of God; I shall now consider it as a moral
and that with particular regard to the sex tha
guishes the daughter.

Virginity is first in order of time, and if
St. Paul's judgment, in respect of excellence al
deed she who preserves herself in that state, w
account he mentions in his first Epistle to the
thians, "That she may care for the things th
"the Lord," that she may be holy both in body an
deserves a great deal of veneration, as making o
nearest approaches to the angelical state. According

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creature in nature; and I ſo far yield to the opin
as to confeſs it ſo to thoſe who are kept in that
againſt their wills. But ſure the original of that mi
is from the deſire, not the reſtraint of marriage.
them but ſuppreſs that once, and the other will neve
their infelicity. However I muſt not be ſo unkind to
ſex, as to think it is always ſuch deſire that gives t
ſuch averſion to celibacy: I doubt not but many
frightened with the vulgar contempt under which that
lies; for which, if there be no cure, yet there is the
armour againſt this as there is againſt all other cauſe
reproaches, to ſcorn it. Yet I am a little inclined to
lieve there may be a prevention in this caſe: if the
perannuated virgins would behave themſelves with
vity and reſervedneſs, addict themſelves to the ſtri
virtue and piety, they would give the world ſ
cauſe to believe, it was not their neceſſity but their cho
which firſt kept them unmarried; that they were
engaged to a better amour, eſpouſed to the ſpiri
bridegroom; and this would give them, among the
berer ſort, at leaſt the reverence and eſteem of matro
or if, after all caution and endeavour, they chance
fall under the tongues of malicious ſlanderers, this is
more than happens in all other inſtances of duty;
if contempt be to be avoided, Chriſtianity itſelf
be quitted, as well as virgin chaſtity. But if, on
other hand, they endeavour to diſguiſe their age, by
the impoſtures and gaieties of a youthful dreſs and
haviour, if they ſtill herd themſelves among the youn
and vaineſt company, betray a young mind in an a
body, this muſt certainly expoſe them to ſcorn and c
ſure. If no plays, nor balls, nor dancing-bout can
cape them, people will undoubtedly conclude that t
deſire to put off themſelves, to meet with chapmen,
ſo conſtantly keep the fairs. I wiſh therefore they wo
more univerſally try the former expedients, whic
am confident is the beſt amulet againſt the repro
they ſo much dread, and may alſo deliver them from
dan

danger of a more coſtly remedy, I mean that of an unequal and imprudent match, which many have ruſhed upon, as they have ran frightened from the other; and ſo, by an unhappy contradiction, do both ſtay long and marry haſtily, gall their necks, to ſpare their ears, and run into the yoke rather than hear ſo ſlight and unreaſonable a reproach. They need not, I think, be upbraided with the folly of ſuch an election, ſince their own experience is, to many of them, but too ſevere a monitor.

Having ſaid thus much to the elder virgins, I muſt in the next place addreſs myſelf to the younger. And here the two grand elements eſſential to the virgin ſtate, are modeſty and obedience, which tho' neceſſary to all, yet are in a more eminent degree required of the young virgin, in whom modeſty ſhould appear in its higheſt elevation, and come up to ſhamefacedneſs. Her look, her ſpeech, her whole behaviour, ſhould own an humble diſtruſt of herſelf: ſhe is to look on herſelf but as a novice, a probationer in the world, and muſt take this time rather to learn and obſerve, than to dictate and preſcribe. Indeed there is ſcarce any thing looks more ſhocking than to ſee a young maid too forward and confident in her talk: the very name of virgin imports a moſt critical niceneſs in that point. Every indecent curioſity and impure fancy, is a deflowering of the mind, and every the leaſt corruption of the mind gives ſome degrees of defilement to the body too: for between the ſtate of pure immaculate virginity, and arrant proſtitution, there are many intermediate ſteps, and ſhe that makes any of them, is ſo far departed from her firſt integrity. She that liſtens to any wanton diſcourſe has violated her ears; ſhe that ſpeaks any, her tongue; every immodeſt glance vitiates her eye, and every the ſlightſt act of dalliance leaves ſomething of ſtain and ſullage behind it. There is therefore a moſt rigorous caution requiſite herein; for as nothing is more clear and white than a perfect virginity, ſo every the leaſt ſpot or ſoil is the more diſcernible. Beſides youth is for the

moſt part flexible, it eaſily warps into a crookedneſs, and therefore can never ſet itſelf too far from a temptation. We are fain to ſkreen and ſhelter our tender bloſſoms, becauſe every unkindly air nips and deſtroys them: and nothing can be more nice and delicate than a maiden virtue, which ought not to be expoſed to any of thoſe malignant airs that may blaſt and corrupt it; of which, god knows, there are too many; ſome that blow from within, and others from without.

Of the firſt there is none more miſchievous than curioſity: a temptation which failed human nature in paradiſe, and a feeble girl then ought not ſure to truſt herſelf with that, which ſubdued her better fortified parent. The truth is, an affected ignorance cannot be ſo blameable in other caſes, as it is commendable in this. Indeed it is the ſureſt and moſt invincible guard; for ſhe who is curious to know indecent things, it is odds but ſhe will too ſoon and too dearly buy the learning. The ſuppreſſing and deteſting of ſuch curioſities is that eminent fundamental piece of continence I would recommend to them, as that which will protect and ſecure all the reſt. But when they have ſet this guard upon themſelves, they muſt provide againſt foreign aſſaults, the moſt dangerous of which I take to be ill company, and idleneſs. Againſt the firſt they muſt provide by a prudent choice of converſation, which ſhou'd generally be of their own ſex, yet not all of that neither, but ſuch as will at leaſt entertain them innocently if not profitably. Againſt the ſecond they may ſecure themſelves by a conſtant ſeries of employment; I mean not ſuch frivolous ones as are more idle than doing nothing, but ſuch as are ingenious and ſome way worth their time, as writing, needle-work, languages, muſic, or the like. But I confeſs I know not how to reduce to the head of rational employment many of thoſe things, which from divertiſement are now ſtept up to be the ſolemn buſineſs of many young ladies, and I doubt of ſome old; ſuch as gaming and

reading romances: of the former I have spoke in another place, and of the latter it is also very necessary to speak, there being a great many young ladies who waste a considerable part of their time in that trivial and often dangerous study. Their youth may, I confess, a little adapt it to them when they were children, and I wish they made no worse use of them as they grow up, but I fear they often leave ill impressions behind them: those amorous passions which they design to paint to the utmost life, are apt to insinuate themselves into unwary readers, and by an unhappy inversion a copy shall produce an original. When a poor young creature shall read there of some triumphant beauty that has I know not how many captive knights prostrate at her feet, she will probably be tempted to think it a fine thing, and may reflect how much she loses time, that has not subdued one heart: her business will then be to spread her nets, lay her toils to catch some body, who will more fatally ensnare her; and when she has once wound herself into an amour, those authors and subtle casuists for all difficult cases that may occur in it, will instruct her in the necessary artifices of deluding parents and friends, and put her ruin perfectly in her own power. This seems to be so natural a consequent of this sort of study, that of all the divertisements that look so innocently, they can scarce fall upon any more hazardous. Indeed it is very difficult to imagine what vast mischief is done to the world by the false notions and images of things, particularly of love and honour, those noblest concerns of human life, represented in these mirrors. But when we consider, as I have observed already, upon what principles the duellists and Hectors of the age defend their outrages, and how great a devotion is paid to lust, instead of virtuous love, we cannot be to seek for the gospel which makes these doctrines appear orthodox.

As for the entertainments which young women find abroad, they may be innocent, or otherwise, according

as they are managed. The common intercourse of civility is a debt to humanity, and for that reason mutual visits may often be necessary; and so, in some degree, may be several harmless and healthful recreations which may call them abroad. But to be a'ways wandering is the condition of a vagabond, and of the two it is better to be a prisoner to one's home than a stranger. Solomon links it with some very unlaudable qualities of a woman, that her feet abide not in her house. It is an unhappy impotence not to be able to stay at home, when there is any thing to be seen abroad; when any mask, or revel, and jollity of others, must be their rack and torment, if they cannot get to it. Alas! such meetings are not so sure to be safe, that they need be frequent; and they are of all others least like to be safe to those who much dote on them: wherefore those that find they do so, had need to counterbias their minds; and set them to something better, and by more serious entertainments supplant those vanities, which at the best are childish, and may often prove worse: it being too probable that those Dinahs that are still gadding, tho' on pretence to see only the daughters of the land, may at last meet with a son of Hamor.

Dressing, another great devourer of time, has been spoken of under other heads: to which I shall only add, that those who love to be seen abroad, will be sure to be seen in the most exact form. This is what does not steal, but challenge their time. What they waste here is with authority; it being by the verdict of this age, the proper business, the one science wherein a young lady is to be perfectly verst, so that now all virtuous emulation is converted into this single ambition, who shall excel in dress. This is hardly excusable in youth, but intolerable in age. Some allowances are to be given to young people, who cannot be supposed to have quite forgotten the toys and vanities of childhood; and besides, those who design marriage, may lawfully make use of the advantage of decent ornaments, and not

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by negligent rudeness of their dress bel; e nature, and render themselves less amiable than she has made them. But all this being granted, it will by no means justify that excessive cu iosity and solicitude, that expence of time and money too, which is now used. Moderation is much likelier to succeed, than the contrary extravagance: among the prudenter sort of men, I am sure it is, if it be not among the loose and vain, against which it will be their guard, and so do them greater service. Certainly, he that chooses a wife for those qualities for which a wise man would refuse her, understands so li tle what marriage is, as portends no great felicity to her that shall have him. But if they desire to marry men of sobriety and discretion, they are obliged in justice to bring the same qualities they expect, which will be very ill ordered by that excess and vanity we now talk of. For to speak a plain, tho' perhaps ungrateful truth, this, together with some of the modish liberties now in use, is that which keeps so many young ladies about the town unmarried, till they lose the epithet of young. Sober men are afraid to venture upon a humour so disagreeing to their own, lest whilst, according to the primitive reason of marriage, they seek a help, they espouse a ruin. But this is especially dreadful to a plain country gentleman, who looks upon one of these fine women as a gawdy idol, to whom, if he once becomes a votary, he must sacrifice a great part of his fortune, and all his content. How reasonable that apprehension is, the many wrecks of considerable families do too evidently attest. But I presume some of the nicer ladies have such a contempt of any thing that they please to call rustic, that they will not much regret the losing of those whom they never intended to gain. Not at least while they are in pursuit or hopes of others, tho' when those fail, these will be looked on as a welcome reserve, and therefore it will be no prudence to cut themselves off from the last resort, lest they, as many have done, betake themselves to much worse. For as in many in-

ſtances, it is the country which feeds and maintains the grandeur of the town, ſo of all commerces, there marriages would ſooneſt fail, if all rural ſupplies were cut off. I ſhall not enlarge further upon dreſs, but refer to the head which treats of it. I have, in this, diſcourſed of obedience to parents, and in both may perhaps be thought uncourtly, and too much out of the mode; for I know this age has ſo great a contempt of the former, that it is but matter of ſcorn to alledge any of their cuſtoms, elſe I ſhould ſay, that the liberties which are now taken would then have been ſtarted at. They that ſhould then have ſeen a young maid rambling abroad without her mother, or ſome other prudent perſon, would have looked on her as a-ſtray, and thought it but a neighbourly office to have brought her home, Whereas now it is a rarity to ſee them in any company graver than themſelves, and ſhe that goes with her parent, unleſs it be a parent as wild as herſelf, thinks ſhe does but walk abroad with her jailor: but ſure there are no ſmall miſchiefs that attend this liberty, for it leaves them perfectly to the choice of their company, a thing of too weighty importance for giddy heads to determine, who will be ſure to elect ſuch as are of their own humour, with whom they may keep a traffic of little impertinences, and trifling entertainments, and ſo by conſequence, condemn themſelves never to grow wiſer, which they might do by an ingenious converſation. Nay it is well if that negative will be the worſt, for it gives opportunity to any that have ill deſigns upon them. It will be eaſy getting into their company, who have no guard to keep any body out; and as eaſy by little flatteries to inſinuate into their good graces, who have not ſagacity to diſcern to what inſidious purpoſes thoſe blandiſhments are directed; and when once they begin to nibble at the bait, to be pleaſed with the courtſhip, it is odds they do not eſcape the hook.

Alas! how many poor innocent creatures have thus been indiſcernibly enſnared? have at firſt perhaps liked the

the wit and rallery, perhaps the language and addreſs, then the freedom and good humour, till at laſt they came to like the perſon. It is therefore a moſt neceſſary caution for young women, not to truſt too much to their own conduct, but to their dependence on thoſe to whom God and nature have ſubjected them, and to look on it not as their reſtraint and burden, but as their ſhelter and protection; for when once the authority of a parent comes to be deſpiſed, tho' in the ſlighteſt inſtance, it lays the foundation of utmoſt diſobedience. She that will not be preſcribed to in the choice of her ordinary diverting company, will be leſs ſo in chooſing the fixed companions of her life; and we find it often eventually true, that thoſe who govern themſelves in the former, will not be governed by their friends in the latter, but by pre-engagements of their own, prevent their election for them. Of this I have treated in the former part of this head; and ſhall further obſerve, that the folly and ſin of ſuch diſobedience are equal. They injure and afflict their parents, but they generally ruin and undo themſelves, and that upon a double account. As to the ſecular part, thoſe that are ſo raſh as to make ſuch matches, cannot be imagined ſo provident as to examine how agreeable it is to their intereſt, or to contrive for any thing beyond the marriage: the thoughts of their future temporal conditions, like thoſe of the eternal, can find no room amidſt their fooliſh raptures, but as if love were indeed that deity which the poets feigned it, they depend on it for all, and take no further care. And the event does commonly too ſoon inſtruct them in the deceitfulneſs of that truſt, love being ſo unable to ſupport them, that it cannot maintain itſelf, but quickly expires when it has brought the lovers into thoſe ſtraits from whence it cannot reſcue them. Indeed it does but play the decoy with them, brings them into the nooſe, and then retires For when ſecular wants begin to pinch them, all the tranſports of their kindneſs

do usually convert into mutual accusations, for having made each other miserable.

There is no reason to expect it should end better, when it began so ill, they forfeit the title of the divine blessing, nay, they put themselves out of a capacity to ask it: it being a ridiculous impudence to beg God to prosper the transgressions of his law. Such weddings seem to invoke only some of the poetic, romantic deities, Venus and Hymen, from whence they are to derive a happiness as fictitious as the Gods that are to send it. Let all virgins then religiously observe this part of obedience to their parents, that they may not only have their benediction, but God's; and to that purpose, let this be laid as a fundamental rule, that they never hearken to any proposal of marriage made them from any other hand; but when any such overture is made, let the virgin divert the address from herself, and direct it to her parents, which will be the best test imaginable for any pretender. For if he know himself worthy of her, he will not fear to avow his design to them; and if he decline that, it is a certain symptom, he is conscious of something that he knows will not give him a valuable consideration. This course will repel no suitor, but such as it is their interest not to admit. Besides, it is most agreeable to the virgin modesty, which should make marriage rather an act of their obedience than their choice; and they that think their friends too slow-paced in the matter, and seek to out-run them, give cause to suspect they are spurred on by somewhat too warm desires.

As a daughter is neither to anticipate nor contradict the will of her parent, so, to hang the balance even, I must say she is not obliged to force her own, by marrying where she cannot love. Tho' I have handled this matter in the preceding pages, yet it being the most important event of human life, I cannot forbear these further reflections; and not having prescribed myself any strict form in these essays, I shall frequently consider things

again

again and again, as new matter occurs. A negative voice in a case of this importance, is sure as much the child's right as the parents. It is true, she ought well to examine the grounds of her aversion, and if they prove only childish and fanciful, she should endeavour to correct them by reason and sober consideration; but if, after all, she cannot bring herself to like the person her parents would impose upon her, she should not proceed to marry. I cannot see how she can, without a sacrilegious hypocrisy, vow so solemnly to love, where she at the instant actually abhors. And when the marriage state is begun with such a perjury, it is no wonder to find it continued on at the same rate; that other parts of the vow be also violated, and that she observes the negative part no more than the positive, and as little forsake others, as she does heartily cleave to her husband. I fear this is a consequence of which there are too many sad instances now extant. For tho' doubtless there are some virtues which will hold out against all the temptation their aversions can give, nay which do at last even conquer those aversions, and render their duty as easy as they have kept it safe, yet we find there are but some that do so, it is no inseparable property of the sex, therefore it is sure too hazardous an experiment for any of them to venture on.

If they may not marry upon the more generous motive of obedience, much less may they upon the worse inducements of avarice and ambition. For a woman to make a vow to the man, and yet intend only to marry his fortune, or his title, is the basest insincerity, and such as in any other kind of civil contracts, would not only have the infamy, but the punishment of a cheat. Nor will it at all secure them, that in this it is only liable to God's tribunal, for that is not like to make the doom less, but more heavy. In a word, marriage is God's ordinance, and should be considered as such, not made a stale to any unworthy design; and it may well be presumed one cause why so few matches are happy,

that

that they are not built upon a right foundation.
are grounded upon wealth, ſome on beauty, too
bottoms, God knows, to raiſe any laſting felicit
while in the interim, virtue and piety, the only
baſes for that ſuperſtructure, are ſcarce ever confic
Thus God is commonly left out of the conſult
The lawyers are reſorted to, to ſecure their ſettlem
all ſorts of artificers are to make up the equi
but he is neither adviſed with as to the motives
ſcarce ever ſupplicated as to the event of wedding
deed it is a deplorable ſight, to ſee with what lig
and unconcernedneſs young people go to this weig
concern of their lives, that a marriage-day is
kind of a Bacchanal, a more licenced avowed
when, if they duly conſider it, it is the hinge
which the future life moves, which turns them e
a happy or miſerable being, and therefore ought
entered upon with the greateſt ſerioufneſs and dev
Our church adviſes excellently in the preface of
mony, and I wiſh they would not only give it the
ing at that time, but make it their ſtudy a good
and do the ſame by the marriage vow too, which
ſtrict and awful a bond, that methinks they had
well weigh every branch of it ere they enter into
by the ferventeſt prayers implore that God who
witneſs, to be their aſſiſtance too in its performan

The WIFE.

I Have, under the foregoing head, confidered the young lady in the capacity of a daughter; the next confideration fhe comes under, is, that of a wife. A condition which is no more without its duties than the other; and that too with refpect to its fubjection to the hufband, as the duty of the child has refpect to its fubjection to the parent.

It is impoffible for any company of people to fubfift any while together, without a fubordination of one to the other; where all will command, none will obey, and then there will be nothing done but mifchief. We fee when people meet, who have no pretenfions one upon another, they are fain to agree among themfelves, to allow a preference, and fome kind of fuperiority to fome of the company, that bufinefs may be done. They govern themfelves either by known eftablifhed rules and cuftoms of honour and ceremony, or elfe they confider age, capacity, or experience Something or other there is that determines their choice, becaufe they find it abfolutely neceffary to filence the pretences of every man, by preferring fome or other, that they may obtain the end of their affembling. Even among friends and equals, where the leaft pretence to pre-eminence would diffolve the friendfhip, and break off all the intercourfe, yet is there a neceffity that one fhould yield it to the other, and fo they do to make the converfation ufeful; and the longer people are to live together, the greater is the neceffity of fubordination and fubjection one to another, becaufe there will unavoidably rife ftill more and more occafions of divifion and difference, which will require the greater unity. Now there

there can be no such thing as unity where two pa
command, or pretend to superiority, or such equa
as will not yield. All this is evident in kingdo
provinces, cities, and private corporations, ei
great or little; and this should help to convince
wives, who are now going to make up a family,
there is an absolute necessity of government, wh
supposes subjection somewhere or other. They must m
see that every family, the original indeed and m
of bodies corporate, cities and commonwealths,
have its proper superior, whom all the rest must m
obey.

And when they are convinced of this great arti
the next enquiry is to be, whether the superiority
is so unavoidably necessary to the support of rule
order, is well and rightly placed in husbands rather t
in wives; and for this they are to consider where
ture has designed this sovereignty, where use and
tom have placed it, and what the laws of God sa
the matter.

We may very well presume that nature has desig
the sovereignty where she has given the greatest stren
and abilities, where she has made the body and
mind fittest to undergo the toils and labours that
absolutely necessary to the being and well-being of
world, to the carrying on business at home and t
abroad, to the defending one's country from for
foes, and to the administering justice one to anot
Now where we perceive nature has best qualified
creatures for performance of these functions, wh
are so necessary, that the world cannot subsist in
degree, peace, or order without them, we may
safely conclude, she designed to place this superior
Whether women have natural strength and ability
body or mind to go through these things, if
should for a while neglect them, need not be question
it is demonstrably certain, that they have not; an
they have not, who should do them but men, wh
na

re has fitted for it? And in as much as nature has
e men necessary for these works, she has made
1 superior to such as are not able to do them; for
re people are in other respects equal, strength of
/ and capacity of mind doubtless make them supe-
: we find it so in all the creatures of the world
les; and though there are a great many instances of
:ontrary, yet they will never avail to the overthrow-
he visible design of nature. Though there be many
ien superior to many men in strength of body and
ties of mind; in fineness of parts, greatness of
city, soundness of judgment, strength and faith-
ss of memory; yet the number of such, neither
ior ever was, nor will be great enough, to shew that
re intended to give that sex the superiority over
nen. And though use and education might make
: alteration in the case, yet all the use and educa-
in the world would never fit them for the perfor-
ces of the great businesses above-mentioned, of
: and merchandise, and make wars abroad, and
nting justice at home; the abilities of managing
:h, are evident indications of nature's intending to
e the men superior to the women.

nd agreeable to this manifest design of nature, have
: the usages and customs of all countries at all
s. These indeed have been so little to the advan-
of the weaker sex, that without all doubt they
: done it manifest injury, and have not had so great
rd to it as in all reason and sense they ought to
: had: so far have they been from allowing women
pretensions to priority, that they have placed them
a little above their slaves or menial servants, con-
/ to reason and decency, and the design of nature,
:h intended them for friends and companions in
:heir fortunes. Even the nations that have been
unted wisest and most civilised, have yet allowed
a to be only made for the solace of mankind, the
of some domestic matters, and the continuance

of the world, and would let them bear no other part in it. For which reason the searches after the usages and customs of all times will be but short, and do them little service.

We must therefore inquire what help religion and the laws of God, the sanctuary of all the weak, which provides security against oppression and injustice, afford them. When it is said in Scripture, the woman's desire shall be to her husband; it signifies, to be subject to his will. She shall not be mistress of herself, nor have any desire satisfied but what is approved of by her husband. She shall be wholly under his power and tutelage. "Wives submit yourselves unto your own husbands, as "it is fit in the Lord," says the Apostle; and again, "Wives submit yourselves unto your own husbands, as "unto the Lord; for the husband is the head of the "wife, as Christ is the head of the church;" which texts, and several others indeed, plainly determine their subjection: but, because to be subject is a phrase of indefinite and uncertain sense, since all inferiors are commanded to be subject to the higher powers, and children to their parents, it will be needful for them to know in what particulars the wives must be in subjection to their husbands; for a subject cannot obey his king, nor a son his father, nor a servant his master in all things, but each superior has his proper and peculiar sway, and each inferior has a limited subjection. There is somewhat that sets out the bounds of every one's power, and every one's obedience, and the transgressors of them become on one side tyrants and usurpers, and on the other side disobedient rebels. It is thus with wives and husbands, the one may exercise a power that belongs not to them, and the other refuse submission where it is due, and should be paid. It is certain then, that a wife owes no subjection to her husband, against the laws of either God or man. Religion and good morals claim the first place in her obedience; and though, I think, the laws, or rather customs of the land, are very tender to women offending

offending in the company of their husbands, as presuming them under command, and some kind of constraint from them; yet religion has no such consideration, but includes them all under sin, who commit any sinful actions, and no command or example of a husband will excuse a wife offending against a known law of God, or doing any thing immoral. She owes him no subjection in such matters. He is himself a rebel to their common lord and master, while commanding any such unlawful actions. But in other indifferent matters their disobedience will be faulty; where reason and discretion, allowed of custom, decency and good fame will not make the excuse. Where mens commands are evidently unreasonable, indiscreet, shameful, unusual, and unheard-of, infamous or unbecoming their age, their credit, quality, and condition, they may be safely past by, omitted, rather than neglected or despised. And because it will be asked who shall be judges in such case? The wives must take good care, that the commands which they comply not with, may be such as will justify them to any wise impartial people; that whoever will be judges, they may reasonably excuse their non-compliance, and condemn the men that gave such orders.

It will not be enough for wives to oppose their wills to the wills of their husbands, nor reasons to reasons, unless apparently unequal, because in both these cases they do evidently contend for mastery. For if the will and reason of the one be equal to the other's, it is something besides that must determine who shall yield, and then we must recur to what has been before said to know who is superior.

The truth of it is, those who ought most to consider these things, never trouble their heads about them; so far from inquiring where and when they must obey, and in what cases they are at liberty, that they live as if they were always at liberty, and never at all in subjection, though in the most reasonable cases forgetting their duty and sex together. They consider not subjection and submission

ſubmiſſion in theſe inſtances, as concerned in religion and conſcience, behaving themſelves as if they were not commanded by God to be obedient to their husbands, as certainly as ſubjects are commanded obedience to their princes, children to their parents, and ſervants to their maſters. Subjection in all theſe is a religious duty, and relates to conſcience, thoſe concerned being obliged by the laws of God; and why the being in ſubjection to their huſbands, ſhould not concern the conſciences of wives as much, is what they will never be able to account for.

Subjection, in this place and argument, does not only ſignify bare ſubmiſſion to the will and pleaſure of husbands, but includes alſo other qualifications, ſuch as may make them acceptable both to God and men, which qualifications are alſo to be conſidered when we are treating of the duty of wives Of theſe a chaſte converſation is one of the principal. A converſation coupled with fear. By which is underſtood the whole courſe and way of living; all the exterior management and behaviour. Wherefore a chaſte converſation requires not only the purity and cleanneſs of the heart, but ſuch an outward, innocent and decent carriage, as may denote that inward purity. It is what the husband may ſee, becauſe he is to be won by it and gained over; and it is ſaid to be coupled with fear, becauſe the fear of God is the ſureſt preſervation of chaſtity in the heart; and the fear of man, of laws, of infamy, ſhame, and ill report, the great ſecurity of a chaſte and honourable converſation without. There is no need of ſaying much in commendation of this great virtue to wives. They cannot chooſe but know that without it they are wives no longer. The bond of wedlock is immediately diſſolved before God, and before man as ſoon as the husband pleaſes to aſk the aſſiſtance of the law. But this is not without the breach of the moſt ſolemn and tremendous vow and promiſe which can be thought of. The guilt of ſuch a perjury as cannot be atoned for in this World, and of ſuch horrible injuſtice as can never be repaired

either

either to husbands or children. In other cases, a perjury may take away a man's good name or his estate, but there may be some amends made him for both of them. By repentance his good name may be recovered, and by a recantation and denial of what was sworn to his prejudice, his estate may come again by force of law or voluntary surrender. If the life of a father be taken away by perjury and injustice, some compensation may be after made to his unhappy children: but the perjury and injustice of an adulterous wife, are such offences as can receive no reparation or amends. Even a confession of their crime to the injured party may make him more miserable, and do him farther injury, and as for satisfaction it is not in their power. How strangely hard is it for such to make a good and true repentance, how long and bitter should their sorrow be before God, since they have so disabled themselves from doing any thing besides? Sure by their flexible and tender constitution, we may conclude, no people in the world can sin with such a sensible and painful self-conviction as false wives; therefore there is the less need of enlarging any farther on this instance of subjection to husbands. The matter is so plain and reasonable, so just and honest, that they who will not be subject in this Point, will not, need not, I think, regard the being so in any other.

But it is not refraining from an adulterous practice only, that is enough to denominate a conversation chaste. The outward carriage must be also honest and inoffensive, void of suspicion as well as blame, and this it will be if it be coupled with fear, that is, a tender regard of reputation and good fame, as well as fear of offending the husband. They must provide things honest, not only in the sight of the Lord, but in the sight of men: the Scriptures do not only call on people to secure their hearts to God, but are exceeding careful to urge them to set forth a good example, and by their good works to glorify their father which is in heaven: they must

must be approved of by men, as well as accepta
God. St. Peter admonishes Christians to have thei
versation honest among the Gentiles that they might
" their good works, which they should behold, g
" God in the day of visitation." So in other plac
are to " adorn the doctrine of our Saviour in all th
" To have our conversatihn worthy of the gospel
" to walk, worthy of the vocation wherewith we are
" and as becometh saints. To give no offence i
" thing, that the ministry be not blamed. Let w
" be discreet, chaste, keepers at home, good and obe
" to their husbands, that the word of God be not
" phemed." And again, " I will that younger w
" marry and keep the house, give no occasion to th
" versary," that is, to any enemies of the Christian
gion, to reproach it, as though after all its good l
in all respects, men lived no better than they did b
nor the women made better wives than they did b
they were converted, which would be much to th
grace of Christianity. Thus it is not enough for
man to be inwardly virtuous and good, she must
appear so; because a good example is of great us
only to silence the reproaches, obloquies, and bla
mies, or evil-speaking of foolish, ignorant, or ma
people, who for appearing miscarriages in manage
are ready to charge religion as a useless, insigni
thing, but for the good effect and influence it has
all that take notice of it: for as a bad example tu
the discredit and reproach of our profession, so d
good one to its honour and advantage, and gains in
bly upon the most obdurate minds.

When St Peter has done with his general exhort
to the wives to adorn themselves with good qualities
in particular " with a meek and quiet spirit," he
wards enforces his advice with telling them, that
" this manner in the old time the holy women,
" trusted in God, adorned themselves, being subm
" tion to their own husbands, even as Sarah ob
" Abraham, calling him Lord." From whence we
reaso

reasonably enough conclude, that a meek and quiet spirit will easily infer the being in subjection to their husbands, the obeying them in things reasonable, and the using civil and respectful terms to them, as Sarah, indeed their great example, did to Abraham; and Sarah indeed had, upon several accounts, occasion to exercise a great deal of patience and submission. She was to leave her native country and relations, and follow her husband to a strange land. It did not appear to be his interest, and by a contentious, conceited woman, might easily have been judged an unreasonable humour and an unaccountable extravagance, not to be complied with: to leave a place where they were easy, and in great prosperity, to go she knew not whither, upon pretence of she knew not what divine appearance, dream or vision, for she had only Abraham's word to warrant it. When people are not disposed to such submission as becomes them to the will of their superiors, they are full of scruples and objections, and making arguments of every thing; while they who understand and are resolved to do their duty, obey without dispute, and comply with calmness and great readiness even under doubt, suspicion, and uncertainty of what will follow.

There may be many cases, where a nice and curious search after causes and reasons for such proceedings may not be half so useful, commendable, and convenient, as an implicit trust and ready compliance. No doubt but Sarah had this confidence in Abraham, and therefore readily forsook her country, her kindred, and her father's house, to follow him into a land God was to shew him. Another instance of her mighty patience and submission was the yielding up her only son to the disposal of his father, who was commanded and resolved to offer him up a sacrifice: it is true she did not yield him without the greatest sorrow and reluctance; but notwithstanding all, she did yield him, the child of so many promises on God's part, and so much expectation and desire on hers, and the only child of her old age, who must needs be dear to her beyond expression:

and

and where is the mother in the world, that would b
lieve her husband had received ſo hard and ſtrange
command from God as to offer up an innocent ar
only ſon, or that would yield it to him, were ſhe
perſuaded? Abraham indeed accounted God was ab
to raiſe him up even from the dead, and therefore migl
offer him up with more content and leſs reluctanc
becauſe he knew that God had promiſed that in Iſa
ſhould his ſeed be called, and Iſaac muſt be raiſed aga
though from the dead, to make the promiſe good; b
whether this was Sarah's faith does not appear. H
heart, moſt probably, was not ſupported by ſuch hop
but left to ſtruggle with thoſe difficulties that tend
mothers only can be ſenſible of on ſuch occaſions.

The inſolent behaviour of her maid under the favo
of her husband, might have afforded her another o
portunity of exerciſing her patience, and ſhewing a mee
and quiet ſpirit, but ſhe was not quite ſo exempla
there: ſhe uſed her cruelly and barbarouſly, and dro
her to extremity; which was not of a piece with th
unuſual part that ſhe had played in offering up her ſe
vant to her husband's bed.

Some of the ancient Chriſtians, and of the moſt con
ſiderable, were of opinion that it was utterly unlawf
for a woman to cohabit with her husband after he ha
been notoriouſly falſe. It is ſaid in the Moſaical law
that "if a man put away his wife, he may not take he
"again after ſhe is defiled;" and if this reaſon hold
good, it will follow as well, that if ſhe had committe
adultery, ſhe may not be entertained; becauſe in thi
caſe ſhe is much more defiled than one divorced is by
ſecond marriage. But it is to be obſerved, that whe
it pleaſed God to give a reaſon for his commands, th
commands oblige, no farther than the reaſon of them
any other people beſide thoſe to whom the command
are particularly given. This command would have ob
liged the Jews, without the reaſon annexed to it: bu
this command obliges no one elſe, any farther than thi
reaſo

aſon will oblige them, which is very little or nothing. is very viſible that the reaſon obliges no one without ommand, and therefore only thoſe to whom the com- and is given, and the Jews alone were tied by it. But ither is it the ſame caſe for a man to keep a falſe adul- reſs without ever parting from her, and to take her to ife again after ſhe has been once divorced, and mar- ed to another, from whom ſhe is again freed either by eath or by divorce. Neither is that inference good, at a man muſt not live and cohabit with an adulterous ife, becauſe ſhe was adjudged by the law to be ſtoned death; for though ſhe was legally convicted of adul- ry, ſhe was to die, yet her husband was not obliged to roſecute her, or to accuſe her: he was at liberty to con- al her ſhame, and to forgive her treſpaſs, if he pleaſed, he might put her away privately, as Joſeph intended do with the moſt pure and ſpotleſs virgin mother of eſus. As for the folly, ſcandal, or indecency of ſo ohabiting together, that may make it accidentally un- wful to live ſo; but there is no divine command, nor ny natural turpitude or uncleanneſs in it, that may ew it unlawful for the faithful and innocent party ſtill continue with the falſe and guilty one. It muſt needs e lawful for the innocent and injured to be patient and orgive, to love and live with, if they can or will, thoſe at have wronged them; and if this be true of men ith reſpect to faithleſs women, it is certainly true of omen with reſpect to falſe, adulterous husbands. They are undoubtedly at liberty, by the laws of God, o live and cohabit with them; but as they are at liberty o do this if they will, ſo they are at liberty, by the eaſon of God's law, to forbear all commerce with hem: the band that tied them is diſſolved and broken, nd the husband without her conſent, has in that kind o farther right to her. The innocent wife is neither ound to forſake her adulterous husband, nor bound to ontinue with him: he has ſet her free, and ſhe is at iberty to do as ſhe will; but yet this liberty is neither to be

be humourſome nor laſting. If ſhe again cohabit with her husband, and live with him as ſhe is wont, ſhe is preſumed to have forgiven his ſin, and to have agreed with him. His former treſpaſs will not be a juſt occaſion for her leaving him when ſhe thinks fit; but new tranſgr ſſions give her new liberty. She may endure his falſhood as long as ſhe pleaſes, but ſhe is not obliged to endure it for ever. Here therefore is room for her religion and diſcretion to ſhew themſelves. She is undoubtedly obliged to procure the converſion of her husband from his evil ways, by all the methods ſhe can take, likely and apt to compaſs it; but ſhe is not obliged to hurt herſelf for his ſake. If by her ſoft and gentle admonition, or if by ſharp and quick reproaches, ſhe can bring him to a ſenſe of his ungrateful and injurious uſage, and occaſion his repentance and amendment, they will be either of them well beſtowed, and ſhe will be obliged to try them. If it be probable that the reproofs of wiſe and ſober people, either miniſters or relations, will prevail to his converſion, ſhe muſt endeavour it with all the ſecrecy and tenderneſs imaginable. She muſt not ſuffer ſin when ſhe can eaſily remove it, and love and true concern will make her very diligent, and very willing to effect ſo good a work; but if ſhe be probably aſſured that he is of ſo churliſh a humour that he cannot be ſpoken to, and that the very diſcourſe of his folly will make him impudent, ſhameleſs, and harden him in his ſin, or if it will in all likelihood provoke him to uſe her cruelly, as ſome men of brutal tempers are inclined to do, and cauſe her to live unhappily the reſt of her time with him, ſhe is not in that caſe obliged to endeavour to reclaim him, for no Man is preſumed ſo ignorant of his duty, as not to know he muſt not violate the marriage bed. And there is no need therefore of her teaching him that, ſince it is the hope alone of reclaiming a wandering husband which can make ſuch an attempt reaſonable and convenient, and ſince ſuch hope is vain in the caſes before ſuppoſed,

there

there lies no obligation in the woman to attempt it. She is then at liberty to consult her peace and quiet, her ease and happiness, in the best manner she can think on. If she take care that her connivance, or dissembled ignorance, her compliance and cohabitation, her silence or her patience and submission, give no countenance nor encouragement to her unkind and wicked partner to continue on, and prosecute his unlawful love, she is without blame. She is not obliged to make herself miserable by an act of her own, but to live as easily as she can in that condition.

The connivance of a wife at the stolen pleasures of her husband, will hardly be looked upon as a countenancing the sin, or any other than an act of strong necessity to avoid some greater evil. The presumption will be always on womens side, that they will never easily endure a rival in the affection of their husbands, if they could remove her. In a word, a wife may very innocently permit what she cannot prevent, and by such permission keep possession of her rights, and defend herself from wrongs; she may endure her husband's open falshoods and adultery, without any sin or blame on her part, if she cannot hinder him, and by this sufferance and compliance, not consenting or agreeing to his sin, may lawfully enjoy all the ease and advantage such a cohabitation can afford her, and avoid all the mischiefs and afflictions that would attend and follow a separation. Neither religion nor discretion prohibit an innocent and virtuous woman, the living with a false and wicked husband. And when the women find themselves in such condition, that separation would undo them quite, or make them at least extremely miserable, which is the case of most, as they have truly all the need imaginable of a meek and quiet spirit, so nothing in the world can stand them in better stead: when injuries so quick as this, and provocations of this nature fall upon a violent and hasty disposition; they generally make an everlasting breach, cut off all hope of reconcilement, and

ſtop the way ſometimes to true repentance, which m and prudent management might have effected. Noth ſo wins upon the obſtinate, and melts the moſt ob rate minds, like ſoft and gentle uſage. Even ſilen when it ſhews ſubmiſſion and not ſullenneſs, is apte perſuade, than angry arguments produced in oppoſiti All men love power and ſuperiority, and a meek a quiet ſpirit ſeems to yield to them, even when it ta it from them. Diſpute begets diſpute, and oppoſiti oppoſition; but ſilence and ſubmiſſion vanquiſh wi out fighting or reſiſtance. There is an unaccounta force in meekneſs, patience, and forbearance. Th cut off all reply, remove all matter of contention, a leave men to conſider with themſelves the injuries th have done. They excite in them a ſenſe of ſham and gratitude, and honour, and furniſh them with the arguments that can be thought upon, and ur them in the favour of the innocent. There is nothi in a word, ſo likely to prevail upon a falſe husband, a meek and quiet ſpirit, a patient and diſcreet ſubmiſſi under thoſe heavy injuries; and if it is ſo likely to ſucce in this great matter, it will certainly be of vaſt uſe all the leſs concerns of life. There is no living for a wi without a tolerable portion of this meek and quiet ſpir The folly and the wickedneſs of men, and the perve unlucky accidents that are ſo frequent in the courſe affairs, do furniſh ſo many occaſions for the exerci of patience and ſubmiſſion, that ſhe can never think live with any peace or comfort, who will not prepa herſelf againſt them.

The example of Sarah, in calling her husband Lor is made uſe of by St. Peter, to teach women to profe their ſubjection, and acknowledge the ſuperiority of th husbands. The uſing civil and reſpectful terms is wh becomes all people, and wives eſpecially; but what th are, depends upon cuſtom and agreement, and of them ſelves they are of little value, where love and true r ſpect do not produce them. They are only decent and

good

good example. But becauſe anger and impatience do uſually occaſion hard terms, and unbecoming language, a woman's giving her huſband ſoft reſpectful titles may intimate her to be of a meek and quiet ſpirit, which keeps people within the bounds of decency, and always gives good words. To diſpoſe women to get this meek and quiet ſpirit, the Apoſtle ſays, it is an ornament. Now ornaments are deſigned to ſet the wearers off to advantage, and recommend them to the favour and Eſteem of ſuch as ſee them. It is ſomething that becomes them in the judgment of other people, and in all theſe ſenſes a meek and quiet ſpirit is a great ornament to wives, it ſets them off to the beſt advantage, and recommends them to the favour and eſteem of all that know them, and converſe with them, and does moſt ſenſibly engage the affections of their husbands. It is that which becomes them in the opinion of all wiſe, good, and virtuous people. It is truly a beauty of the mind, and pleaſes all that ſee it.

It is often ſeen, that all the things which wives intend for ornaments are ill-placed, and gives them neither grace nor comelineſs, whether they be of gold or ſilver, or embroideries, or other things, never ſo rare and coſtly; whereas this good and gentle temper, this meek and quiet ſpirit, never fails of gaining favour and acceptance. It pleaſes people when they are wiſe, ſober, grave, thoughtful, and conſider beſt; it captivates the judgment; whereas the reſt depend upon a light and giddy fancy.

To crown all, it is in the ſight of God of great price. It is coſtlineſs, it ſeems, that makes all outward ornaments eſteemed and valued. And if they are of great price, women think they are more becoming, and find themſelves the more reſpected for them. By a train of idle conſequences people come to make theſe vain concluſions, and it is better to yield them, than diſpute them. The apoſtle ſeems inclined to make good uſe of ſuch a fancy, and hopes to recommend a meek and quiet ſpirit,

by telling them that it is of great price, highly est by God; and certainly he is the wisest and fittest of what is proper and becoming all his creatures; his creatures understand their interest, they will things endeavour to recommend themselves to his and esteem. The beauty and comelinesſ that all t and ornaments in nature can afford, are of no valu the show is over. There has been a great noise an ry, trouble, and great confusion to little purpos pleasure results from the gaze and talk of the id wanton, whom they shall hardly see again, who them perhaps dislike what the other half appro praise; and if a fit of sicknesſ comes, or a few yea on their heads, then all the rest are lost. The pr men on such accounts, is but a poor temptati reward for such solicitude and care as many of t bestow on outward ornaments: half of that c laid out in recommending themselves to God by and good qualities, would do it most effectuall keep them for ever in his favour. To be meek an under injuries and hard usage, that is not other be avoided or removed, is acting with reason, it i ing the best of a bad businesſ, endeavouring to under their sufferings. It is doing what people wish to do, even when they find they cannot; for flictions, as we have seen before, are more or flicting, as the mind is more or lesſ prepared to bea And therefore injuries, crosses, and hard usage ar oppressive to meek and quiet spirits, as they are to and furious tempers. On this account, it is the wi most reasonable thing that women or men can do, calm and gentle as they can, to break the force c misfortunes by patience and submission. Wild bir themselves almost to pieces in the same cage whe ones sit and sing: the prison is yet the same: o near liberty as the other. The wives that have th est fortunes seldom mend it by contention, clamo impatience. They often lay new miseries upon

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her, the leaſt opportunity to make a ſecond. This the only fidelity owing from wives to huſbands; wife owes it alſo in the managing thoſe worldly a he commits to her, ſhe muſt order them ſo as m moſt to her huſband's advantage, and not by dece and cheating him employ his goods to ſuch uſes allows not of. With love the wife owes her huſbar friendlineſs and kindneſs of converſation. She is t deavour to bring him as much aſſiſtance and comf life as is poſſible, that ſo ſhe may anſwer that ſp end of the woman's creation, the being a help t huſband; and this in all conditions, whether heal ſickneſs, wealth or poverty; whatſoever eſtate G his providence ſhall caſt him into, ſhe muſt be as mu comfort and ſupport to him as ſhe can. To this al lenneſs and harſhneſs, all brawling and unquietne directly contrary: for that makes the wife the bu and plague of the man, inſtead of a help and com and ſurely if it be a fault to behave ones ſelf ſo to perſon, how great muſt it be to do ſo to him to w the greateſt kindneſs and affection are owing?

Nor let ſuch wives think, that any faults or pr cations of the huſband can juſtify their frowardneſs they will not, either in reſpect of religion or diſcre not in religion, for where God has abſolutely comma a duty to be paid, it is not any unworthineſs of the ſon can excuſe from paying it; nor in diſcretion, fo worſe a huſband is, the more need there is for the to carry herſelf with that gentleneſs and ſweetneſs may be moſt likely to win him. "Likewiſe, ye wi ſays St. Peter, "be in ſubjection to your own huſb "that if any obey not the word, they may withou "word be won by the converſation of the wives." It f the good behaviour of the wives was thought a pow means to win men from heatheniſm to Chriſtianity, ſure it might now-a-days have ſome good effect women would have but the patience to try it. At it would have this, that it would keep ſome tole

quiet in families; whereas on the other side, the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods but can give some instance of it. How many men are there, who to avoid the noise of a froward wife have fallen to company-keeping, and by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administering that temptation. But whenever there happens any thing which in kindness to her husband she is to admonish him of, let it be with that softness and mildness, that it may appear it is love and not anger which makes her speak.

As the wife espouses the man, so she does his obligations also, and wherever he by ties of nature or alliance owes a reverence or kindness, she is no less a debtor. Her marriage is an adoption into his family, and she must pay to every branch of it what their stations there do respectively require; to define which more particularly, would be a work of more length than profit. I shall therefore confine myself to the relation she stands in to her husband, her children, and servants. With respect to her husband, love is the first debt she owes him, the prime article in the marriage vow, and indeed the most essential, and the most requisite. Without this, it is only a bargain and compact: a tyranny perhaps on the man's part, and a slavery on the woman's. It is love only that cements the hearts, and where that union is wanting, it is but a shadow, a carcase of marriage. Wherefore as it is very necessary to bring some degree of that into this state, so it is no less to maintain and improve it in it; this is it which facilitates all other duties of marriage, making the yoke sit so lightly, that it rather pleases than galls. It should then be the study of wives to preserve this flame, that like the vestal fire it may never go out: and to that end carefully to guard it from all those things which are naturally apt to extinguish it: of which kind are all frowardness and little perverseness of humour, all sullen and morose behaviour,

which by taking off from the delights and complacency of converſation, will by degrees wear off the kindneſs.

But of all. I know nothing more dangerous than that unhappy paſſion of jealouſy, which though it is ſaid to be the child of love, yet, like the viper, its birth is the certain deſtruction of the parent. As therefore they muſt be nicely careful to give their huſbands no colour, no leaſt umbrage for it, ſo ſhould they be as reſolute to reſiſt all that occurs to themſelves; be ſo far from that buſy curioſity, that induſtry to find cauſes of ſuſpicion, that even where they preſented themſelves, they ſhould avert the conſideration, put the moſt candid conſtruction upon any doubtful action. And indeed charity in this inſtance has not more of the dove than of the ſerpent. It is infinitely the wiſeſt courſe, both in relation to her preſent quiet, and her future innocence. The entertaining a jealous fancy is admitting the moſt treacherous, the moſt diſturbing inmate in the world, and ſhe opens her breaſt to a fury that lets it in It is certainly one of the moſt enchanting frenzies imaginable, keeps her always in a moſt reſtleſs importunate ſearch after that which ſhe dreads and abhors to find, and makes her equally miſerable when ſhe is injured, and when ſhe is not.

As ſhe totally loſes her eaſe, ſo it is odds but ſhe parts alſo with ſome degrees of her innocence, jealouſy is commonly attended with a black train, wrath, anger, malice, and revenge; and by how much the female impotence to govern theſe paſſions is the greater, ſo much the more dangerous is it to admit that which will ſo ſurely ſet them in an uproar. For if jealouſy, as the wiſe man ſays, be the rage of a man; we may well think it may be the fury of a woman. Indeed all ages have given tragical inſtances of it; not only in the moſt indecent fierceneſs and clamour, but in the ſolemn miſchiefs of actual revenge. Nay, it is to be doubted there have been ſome whoſe malice has rebounded on themſelves, who have ruined themſelves in ſpite, have been adulterers

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by way of retaliation, and taken more ſcandalous liberties than thoſe they complained of in their huſbands. When ſuch enormous effects as theſe are the iſſues of jealouſy, it ought to keep women on the ſtricteſt guard againſt it. But perhaps it may be ſaid, that ſome women are not left to their jealouſy and conjectures, but have more demonſtrative proofs. In this age it is indeed no ſtrange thing for men to publiſh their ſin, and the offender is ſo far from concealing, that he ſometimes boaſts of his crime. In this caſe I confeſs it will be ſcarce poſſible to diſbelieve him; but even here a wife has this advantage, that ſhe is out of the pain of ſuſpence. She knows the utmoſt, and therefore is now at leiſure to convert all that induſtry which ſhe would have uſed for the diſcovery, to fortify herſelf againſt a known calamity, which ſure ſhe may do in this as well as any other. A patient ſubmiſſion being the univerſal remedy in all diſtreſſes, and as the ſlighteſt can overwhelm us if we add our own impatience towards our ſinking, ſo the greateſt cannot if we deny that aid: they are for this reaſon far in the wrong, who in caſe of this injury purſue their huſbands with virulence and reproaches, which, as Solomon ſays, is the "pouring vinegar upon "nitre," applying corroſives when balſams are moſt needed, by which they not only increaſe their own ſmart, but render the wound incurable. They are not thunders and earthquakes, but ſoft and gentle rains that cloſe the ſciſſures of the ground; and the breaches of wedlock will never be cemented by ſtorms and loud outcries; many men have been made worſe, ſcarce ever any man better by it, for guilt covets nothing more than opportunity of recriminating. And where the huſband can accuſe the wife's bitterneſs, he thinks he needs no other apology for his own luſt.

A wiſe diſſimulation, or very calm notice, is ſure the likelieſt means of reclaiming; for where men have not wholly put off humanity, there is a native compaſſion to a meek ſufferer. We have naturally ſome regret to

ſee a lamb under the knife, whereas the impatient roaring of a ſwine diverts our pity. Patience therefore is as much the intereſt as it is the duty of a wife.

But there is another inſtance, wherein that virtue has yet a ſeverer trial, and that is, when a wife lies under the cauſeleſs jealouſies of the husband; I ſay cauſeleſs, for if they be juſt, it is not ſo much a ſeaſon for patience as it is for repentance and reformation. This is ſure one of the greateſt calamities that can befal a virtuous woman, who as ſhe accounts nothing ſo dear as her loyalty and honour, ſo ſhe thinks no infelicity can equal the aſperſing of them, eſpecially when it is from him to whom ſhe has been the moſt ſolicitous to approve herſelf faithful. Yet God, who permits nothing but what he directs to ſome wiſe and gracious end, has an overruling hand in all this, as well as in any other events of life, and therefore it becomes every woman in that condition to examine ſtrictly what ſhe has done to provoke ſo ſevere a ſcourge; for though her heart condemn her not of any falſeneſs to her husband, yet probably it may of many diſloyalties to her God, and then ſhe is humbly to accept even of this traducing of her innocene, as the puniſhment of her iniquity. When ſhe has made this penitent reflection on her real guilts, ſhe may then with more courage encounter thoſe imaginary ones which are charged on her. Wherein ſhe is to uſe all prudent and regular means for her juſtification, that being a debt ſhe owes to truth, and her own fame. But after all, if the ſuſpicion remains ſtill fixt, as commonly thoſe which are the moſt unreaſonable are the moſt obſtinate, ſhe may ſtill ſolace herſelf in her integrity, and God's approbation of it; nor ought ſhe to think herſelf deſolate, who has her appeal open to Heaven. Therefore while ſhe can look both inward and upward with comfort, why ſhould ſhe chooſe to fix her eyes only on the object of her grief? And while her own complaint is of defamation, why ſhould ſhe ſo diſhonour God and a good conſcience, as to ſhew any thing can be more

more forcible to oppreſs than they are to relieve and ſupport? And if ſhe may not indulge to grief, much leſs may ſhe to anger and bitterneſs. Indeed if ſhe conſiders how painful a paſſion jealouſy is, her husband will more need her pity, who though he be unjuſt to her, is yet cruel to himſelf. And as we do not uſe to hate and malign thoſe lunatics, who in their fits beat their friends, and cut and gaſh themſelves, but rather make it our care to put all hurtful engines out of their way, ſo ſhould the wife not deſpitefully recriminate upon the injury, but wiſely contrive to remove and avert the evil for the future, by denying herſelf even the moſt innocent liberties, if ſhe ſees they diſſatisfy him. I know there have been ſome of another opinion, and as if they thought jealouſy were to be cured by provocation, have in an angry contempt done things to inflame it, put on an unwonted freedom and jollity, to ſhew their husbands how little they had ſecured themſelves by their diſtruſt: but this, as it is no Chriſtian, ſo I conceive it is no prudent expedient. It ſerves to ſtrengthen not only the husband's ſuſpicion, but his party too, and make many others of his mind. And it is a little to be feared, that by uſing ſo to brave the jealouſy, they may at laſt come to verify it. This paſſion is moſt incident to people of quality, and with the worſt and moſt durable effects. Yet whatever pretences they take hence, the marriage vow is too faſt a knot to be looſed by fancies and chimeras, let a woman then be the perſon ſuſpecting or ſuſpected, neither will abſolve her from that love to her husband ſhe has ſworn to pay.

But alas! what hope is there that theſe greater temptations ſhall be reſiſted, when we ſee every the ſlighteſt diſguſt is now-a-days too ſtrong for matrimonial love? which does indeed fall off of itſelf, and is an event ſo much expected, that it is no wonder to find it expire with the firſt circuit of the moon, but it is every body's admiration to find it laſt one of the ſun, and ſometimes it vaniſhes ſo clearly as not to leave the leaſt ſhadow behind it, not ſo much as the formalities of marriage. One

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bell, we hope cannot hold them, as if they were put together like cale-shot in a gun, only that they are more forcibly shatter several ways. And were designed and intended in the first address. Late maintenance is of course contracted for be and becomes as solemn a part of the settlement jointure is. Plutarch observes of the antient Ro for two hundred and thirty years after the fou their date, there never was an example of any couple that separated. It is not likely they ever more binding form of marriage than ours is. Th hence must be between their veracity and our

But even among those who desert not each o many do mutually fall from that intireness of which is the soul of marriage: and to help o elination, there are fashionable maxims taken up men and their wives the greatest strangers to each Thus it is pronounced a piece of ill-breeding, a country gentleman, to see a man go abroad own wife. I suppose those that brought up th are not to seek what use to make of them; and w time of the most modish couples computed, it w found there are but few of their waking hours, fifty minutes together: meer disquietude and inter of conversation, if nothing else, must needs not quite extinguish, their kindness. But I hope are yet many who do not think the authority of greater than that of a vow, and such will still look it as their duty both to own and cherish that kin and affection they have so solemnly promised.

Another debt to the person of the husband for as she has espoused all his interests, she be true to them, to keep all his secrets, to of all his dangers, and in a mild and gent admonish him of his faults. This is the act of friendship: therefore she who is plac oft and most intimate degree of that rela be wanting it. She that lies in his bosom

kind of ſecond conſcience to him, by putting him in mind both of his duty and his errors. It is a ſin to omit it as long as ſhe can be but patiently heard, the greateſt treachery to his nobleſt, to his immortal part, and ſuch as the moſt officious cares of his other intereſt can never expiate. She is indeed unfaithful to herſelf in it, there being nothing that does ſecure the happineſs of the wife, as the virtue and piety of the huſband; but tho' this is to have her chiefeſt care, as being his principal intereſt, yet ſhe is to neglect none of the inferior, but contribute her utmoſt to his advantage in all his concerns.

Of all the particulars which have been treated of under this general head of the duty and intereſt of wives, there are two which can never be too earneſtly recommended. Firſt, Conjugal fidelity as it relates to the bed; this ought to be obſerved in the moſt nice and ſtrict manner. The wife is in that to be ſeverely ſcrupulous, and never to admit ſo much as a thought or imagination, much leſs any parley or treaty contrary to her loyalty. Wantonneſs is one of the fouleſt blots that can ſtain any of the ſex; but it is infinitely more odious in the married than in any other ſtate, it being in them an accumulation of crimes; perjury added to uncleanneſs; the infamy of their family ſuperſtructed upon their own. And accordingly all laws have made a difference in their puniſhment. Adultery was by God's own award puniſhed with death among the Jews, and it ſeems it was ſo agreeable to natural juſtice, that ſeveral other nations did the like. I know no reaſon, but the difficulty of detection, that ſhould any where give it a milder ſentence.

Neither, ſecondly, can we enough enlarge upon the duty of obedience, which wives ought to practiſe towards their huſbands, becauſe it is of late become rather a matter of jeſt than of doctrine. The word has a very harſh ſound in the ears of ſome wives, but it is certainly what all of them are bound to obſerve, not only by their promiſe of it, tho' that were ſufficient, but from an original

of

of much older date, it being the penalty that w
upon the woman's disobedience to God, that sh
all derived from her, should be subject to the hu
The contending for superiority is an attempt to
the fundamental law, which is almost as ancient
world; but surely God, with whom there is no s
of change, will not make acts of repeal, to satis
petulancy of a few masterless women. The statu
still stand in force, and if it cannot awe them i
observance, will not fail to consign them to punish
Indeed this fault is commonly its own chastiser
does anticipate, tho' not avert, its final doom.
imperiousness of a woman often raises those storn
which herself is shipwrecked. How pleasantly
many women have lived, if they had not affected
nion? How much even of their will might they
had, if they had not struggled for it? Let a m
of never so gentle a temper, unless his head be
than his heart, such an usurpation will awake him
sert his right. But if he be of a sour severe natu
he have as great a desire of rule as she, backed
a much better title, what tempests, what hurri
must two such opposite winds produce? And at la
commonly the wife's lot, after an uncreditable,
war, to make as disadvantageous a peace. This,
all other ineffectual rebellions, serving only to
weight to her yoke, to turn an ingenuous subje
into a slavish servitude. Wherefore it is certainl
only the virtue but the wisdom of wives to do that
duty, which at last they must, with more unsup
able circumstances, do upon necessity.

And as they owe these several duties to the pers
the husband, so there is also a debt to his reputat
this they are to be extremely tender of, to advance
making all that is good in him as conspicuous, as
lic as they can, setting his worth in the clearest l
by putting his infirmities in the shade, casting a
upon those to skreen them from the eyes of others,

as far as is possible, from their own too; there being nothing acquired to the wife by contemplating the husband's weakness, but a temptation of despising him, which tho' bad enough in itself, is yet rendered worse by that train of mischievous consequences which usually attend it. In case therefore of any notable imperfections in him, her safest way will be to consider them no farther then she can be instrumental to the curing them. To divert her thoughts from them, and reflect upon her own, which perhaps, if impartially weighed, may balance, if not over-poise his. And indeed those wives who are apt to blaze their husbands faults, shew that they have either little considered their own, or else find them so great, that they are forced to that art of diversion, and seek in his infamy to drown their own. But that project is a little unlucky, for nothing does in sober judges create a greater prejudice to a woman, than to see her forward in impeaching her husband.

Besides this immediate tenderness of his reputation, there is another by way of reflection, which consists in a care that she herself do nothing which may redound to his dishonour. There is so strict a union between a man and his wife, that the law counts them one person, and consequently they can have no divided interest. Thus the mis-behaviour of the woman reflects ignominy on the man. It therefore concerns them as well upon their husbands as their own account, to abstain even from all appearance of evil, and provide that themselves be, what Cæsar is said to have required of his wife, "Not only without guilt but without scandal also."

Another part of the wife's duty relates to her husband's fortune: the management of which is not ordinarily the wife's province; but where the husband thinks fit to make it so, she is obliged to administer it with her best care and industry: not by any neglect of hers to give others opportunity of defrauding him. Yet on the other hand, not by immoderate tenacity

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or griping to bring upon him and herself the reproach, and which is worse, the curse that attends extraction and oppression. But this is not usually the wives field of action, tho' it were easy to give instances from history of the advantageous menage and active industry of wives, not only in single families, but whole nations. Nothing can be more pregnant than that among the Romans, in the very height and flourish of the empire. Augustus himself scarce wore any thing but of the manufacture of his wife, his sister, his daughter, and nieces, as Suetonius assures us. Should the gay lilies of our fields, which neither sow nor spin, nor gather into barns, be exempted from furnishing others, and left only to clothe themselves, it is to be doubted they would reverse our Saviour's parallel of Solomon's glories, and no beggar in all his rags would be arrayed like one of these.

We will be yet more kind, and impose only the negative thrift on the wife, not to waste and embezzle her husband's estate, but to confine her expences to such limits as they can easily admit; a caution which if all women had observed, many noble families had been preserved, of which there now remains no other memorial, but that they fell a sacrifice to the profuse vanity of a woman; and I fear this age is like to provide many more such monuments for the next. Our ladies, as if they emulated the Roman luxury, which Seneca and Pliny describe with so much indignation, sometimes wear about them the revenues of a rich family; and those that cannot reach to that, shew how much it is against their wills they fall lower, by the vast variety and excess of such things as they can possibly compass; so much extravagance not only in their own dress, but that of their houses and apartments, as if their vanity, like the leprosy we read of in Leviticus, had infected the very walls. And indeed it is a very spreading eating one, for the furniture oft consumes the house. If some gentlemen were to calculate their estates, they might reduce all to the inventory of Scopias the Thessalian, who

profest

profeſt his all lay only in ſuch toys as did him no good. Women are now ſkilful chemiſts, and can quickly turn their huſbands earth into gold, but they purſue the experiment too far, make that gold too volatile, and let it all vapour away in inſignificant tho' gaudy trifles.

Nor is it ever likely to be otherwiſe with thoſe that immediately affect the town, that forge of vanity, which ſupplies a perpetual ſpring of new temptations. It is true, there are ſome ladies who are neceſſarily engaged to be there, their huſbands employments or fortunes have marked that out as their proper ſtation; and where the ground of their ſtay is their duty, there is more reaſon to hope it will not betray them to ill. For temptations are moſt apt to aſſault ſtragglers, thoſe that put themſelves out of their proper road. And truly, I ſee not who can more properly be ſaid to be ſo, than thoſe women whoſe means of ſubſiſtence lies in the country, and yet will ſpend it no where but at London. Which ſeems to carry ſomething of oppoſition to God's providence, who ſurely never cauſed their lot to fall in a fair ground, in goodly heritages, with an intent they ſhould never inhabit them. Where God gives an eſtate, he as the ſupreme landlord affixes ſomething of duty, lays a kind of rent-charge upon it. He expects it ſhould maintain both hoſpitality and charity, and ſure both theſe are fitteſt to be done upon the place, whence the ability for them riſes. All public taxes uſed to be levied where the eſtate lies, and I know not why theſe which are God's aſſeſſments upon it ſhould not be paid there too. When a gentleman's land becomes profitable unto him, by the ſweat and labour of his poor neighbours and tenants, it will be a kind of muzzling the ox, if they never taſte of the fruit of their pains, if they ſhall never have the refreſhment of a good meal or an alms; which they are not very likely to have when all the profits are ſent up to maintain an equipage, and keep up a parade in town. But alas! it is often not only the annual profits which go that way, not only the crop, but

but the ſoil too, thoſe luxuries uſually prey upon the vitals, eat out the very heart of an eſtate, and many have ſtaid in the town till they have had nothing left in the country to retire to.

Now, where this proceeds from the wife, what account can ſhe give to her husband, whoſe eaſineſs and indulgence (for that muſt be ſuppoſed in the caſe) ſhe has ſo abuſed? As alſo to her poſterity and family, who for her pride muſt be brought low, reduced to a condition beneath their quality, becauſe ſhe affected to live above it? But ſhe will yet worſe anſwer it to herſelf, on whom ſhe has brought not only the inconvenience, but the guilt. A lofty mind will ſurely feel ſmart enough by a fall from an exalted to an humble ſtation, from profuſion to indigence. What can be more grievous to a vain and laviſh humour! Yet here it will further have an additional ſting from conſcience, that ſhe owes it only to her own pride and folly; a moſt imbittering conſideration, and ſuch as advances the afflictions beyond that of a more innocent poverty, as much as the pain of an envenomed arrow exceeds that of another.

The ſaddeſt reckoning of all is that which ſhe is to make to God, who has declared he hates robbery, tho' for a burnt-offering to himſelf: how will he then deteſt this robbery, this impoveriſhing of the husband, when it is only to make an oblation to vanity and exceſs? It ſhould therefore be the care of all wives to keep themſelves from a guilt, for which God and man, and themſelves alſo, ſhall equally accuſe them, and to keep their expences within ſuch limits, that as bees ſuck but not violate or deface the flowers, ſo they as joint proprietaries with the husbands, may enjoy, but not devour and deſtroy his fortune.

We muſt not forget to obſerve that whatever is duty to the husband, is equally ſo, be he good or ill. It is not his defect, either of piety or morality, that can abſolve the wife. For beſides the inconvenience of making her

her duty precarious, and liable to be subſtracted upon every pretence of demerit, ſhe has by ſolemn contract renounced that liberty, and in her marriage vow taken him for better for worſe, and it is too late after vows to make enquiry. How uneaſy ſoever the perverſeneſs of the husband may render it, he cannot thereby make it leſs, but more rewardable by God. How unworthy ſoever the husband may be, the wife cannot miſplace her obſervance, while ſhe finally terminates it on that infinite goodneſs and majeſty to whom no love or obedience can be enough.

If a wife happens to have a husband that is not ſo faithful to her as he ought to be, it is not neceſſary ſhe ſhould ſeem quite inſenſible of it. That would look ſo indifferent, as if ſhe had no manner of kindneſs for him. She may make ſome complaints, but muſt take care they are not too ſharp and violent; her endeavour ſhould be to bring him back to her by gentle means; and if it be his misfortune and hers, that he ſtill perſiſts, let her manage it ſo at leaſt, that if ſhe muſt loſe his heart, ſhe loſes not his eſteem.

When any miſunderſtanding ariſes between the husband and the wife, if ſhe be never ſo little handſome, ſhe will find but too many that will ſeem concerned for her hard fate. Some will tell her, it is very ſurpriſing that ſuch a perſon as ſhe is, who might make ſo many worthy men happy, ſhould be ſo ill treated by an huſband; others will cry, it is very ſtrange that a man who ought to ſacrifice all for her ſake, ſhould prefer another before her, who does not deſerve half ſo much. Such is the language of lovers: they ſet off all their wicked deſigns with the plauſible pretences of pity and complacency, and when every word they ſay is to undermine their virtue, all their appearances ſeem only intended to defend their merit. They will repreſent the unworthineſs of her rivals, to exaſperate her againſt her husband, for the neglect or indifference he ſhews her. They will complain that this plainly diſcovers the depraved

praved appetites of husbands; besides a hundred other stories which they are very ready to tell to women that will take the pains to hear them. After this they will fall to their counsels. By degrees they inspire them with thoughts of revenge, they represent to them, they ought to let their husbands see they are not insensible of the injustice done them, and it sticks only at their own doors, that they pay them not in their own kind. That such sorts of reprimands have sometimes a better effect upon them than patience, and if the husband will continue in his ill courses, he deserves that the wife should also dispense a little with the fidelity which she promised him. Having ended their satire against the rival, they pass on next to the person of the husband. They begin with some little insinuations, for fear the wife should take offence. The first conference is spent only upon the subject of the man's inconstancy; at the next they push the matter a little farther. If he happens to have any natural imperfection, they so contrive it as to let it slip in gently with the praises which they bestow upon the wife. If she does not seem to be much angry at it, or if she feigns not to have taken notice of it, they go on. Thus far they make no declaration. They only act the part of a good friend, who sincerely interests himself in her concerns purely for her service. They commend her, they pity her. They propose some diversions, and by little and little they thus become more familiar to her, they seek all occasions to discourse further with her, and by seeking they find. Thus it is that her great friend and confident, getting by degrees into her heart, at length usurps a place which did not belong to him.

When divisions of this kind happen in a married life, a wife must take great care what measures she takes. For, true it is, there is nothing so pleasing and natural as to have one's self pitied, when one suffers: however, in this case, virtue obliges a woman to bear patiently the burden herself, and what cause soever she

has,

has, ſhe muſt never ſuffer any man upon any pretence whatſoever to ſpeak ill of her huſband. Her beſt way in ſuch a conjuncture, is never to admit of any ſuch diſcourſe: for, if ſhe commends her huſband when all the world knows he does not deſerve it, ſhe will paſs either for a fool or a hypocrite; and if ſhe complains who can help her? Women do not naturally love one another. Their ill politics put them generally at variance; and what has been ſaid already ſhews the danger of their truſting themſelves to the compaſſion of men.

Some men are, it is true, incapable of attempting any thing in cool blood againſt the virtue of a married woman, who lies under no ſuſpected character. But men inſenſibly go often further than they intended: to-day it is pity only, to-morrow it changes its nature; and when pity once degenerates with them into love, they dare no longer anſwer for themſelves. The ſureſt way is then to have no particular intimacy with ſuch friends. Unhappy neceſſity, which thus obliges men and women to diſtruſt one another, and to put a bar between two ſexes, which heaven ſeems to have made to be united.

But for all this, it is not pretended hereby to deprive ladies of a fair correſpondence and converſation with ſuch men of their own condition as they may be obliged to entertain. No; nor is it unadviſeable to admit ſometimes even of a particular friend, that may be capable of aſſiſting them with his good counſel. All that is meant by what has been ſaid, is to ſhew the care and caution they ought to take in ſo delicate and nice a matter. It is very hard for a virtue and a paſſion, which are ſituated ſo near together, long to obſerve and keep their due diſtance, It is then very fit that their friend whom they have a mind to raiſe to be a confident, ſhould be of ſuch an advanced age, and of ſuch known worth and probity, that they may ſafely ſee him without giving offence, and with all ſecurity to the rules of decency.

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I know very well that marriage is made so slight a matter, and the mutual duties of husband and wife so little considered, that few women, as well as men, among persons of rank, think they are at all bound by them. But as all this proceeds from want of due consideration, it will not be improper to say a word or two to the fair sex of that condition, which the mode seems to have exalted beyond the limits of divine or human laws, as they have relation to matrimony.

What can be of more importance to a young lady of quality, than to inform herself well as to her conduct in a state of life, to which it is very probable she is not indifferent as soon as she is capable of distinguishing it from that of virginity? To know how to live with a husband is a knowledge that, of all others, will stand her in the greatest stead; and husband is so large a word, that few rules can be fixed to it which are unchangeable, the methods being as various as the several tempers of men, to which they must be suited; yet one must not omit some general observations, which with the help of their own may better direct young ladies in this part of their lives, upon which their happiness most depends.

It is one of the disadvantages belonging to their sex, that young women are seldom permitted to make their own choice, especially where there is a fortune to go with them. Their friends care and experience are taken for granted to be safer guides to them than their own inclinations; and their modesty often forbids them to refuse whom their parents recommend, tho' their inward consent may not entirely correspond with it. In this case there remains nothing for them to do, but to endeavour to make that easy which falls to their lot, and by a wise use of every thing they may dislike in a husband, turn that by degrees to be very supportable, which if neglected may in time beget an aversion.

They must lay it down for a foundation in general, that there is, as has been shewn at large, an inequality in

in the ſexes, and that for the œconomy of the world, the men, who were to be the lawgivers, had the better ſhare of reaſon beſtowed upon them; by which means the other ſex is the better prepared for compliance, which is neceſſary for the better performance of thoſe duties that ſeem moſt properly aſſigned to it. This looks a little uncourtly at the firſt appearance, but upon examination it will be found that nature is ſo far from being unjuſt to them, that ſhe is partial on their ſide. She has made women ſuch large amends by other advantages for the ſeeming injuſtice of the firſt diſtribution, that the right of complaining is come over to the other ſex. The ladies have it in their power not only to free themſelves, but to ſubdue their maſters, and without violence throw both their natural and legal authority at their own feet. The two ſexes are made of differing tempers, that their defects may be the better mutually ſupplied. Women want the reaſon of men for their conduct, their ſtrength for their protection; men want the gentleneſs of women to ſoften and entertain them. The firſt part of the life of man is a good deal ſubjected to the woman in the nurſery, where ſhe reigns without competition, and by that means has the advantage of giving the firſt impreſſions. She has afterwards ſtronger influences, which well managed have more force on her behalf, than all the privileges and juriſdictions man can pretend to have againſt her. Women have more ſtrength in their looks than men have in their laws, and more powers by their tears than men have by their arguments.

It is true, the laws of marriage run in a harſher ſtile towards the women. Obey is an ungenteel word, and leſs eaſy to be digeſted by making ſuch an unkind diſtinction in the words of the contract, and ſo very unſuitable to the exceſs of good manners which generally goes before it. Beſides, the univerſality of the rule ſeems to be a grievance, and it appears reaſonable that there ought to be an exemption for extraordinary women from ordinary

dinary rules, to take away the just exception that lies against the false measure of general equality.

It may be alledged by the counsel retained by the fair sex, that as there is in all other laws an appeal from the letter to the equity in cases that require it, it is but reasonable that some court of a larger jurisdiction might be erected, where some wives might resort and plead specially; and in such instances where nature is so kind as to raise them above the level of their own sex, they might have relief, and obtain a mitigation in their own particular, of a sentence which was given generally against woman-kind. The causes of separation are now so very coarse, that few are confident enough to buy their liberty at the price of having their modesty so exposed. And for disparity of minds, which above all other things requires a remedy, the laws have made no provision. So little refined are numbers of men by whom they are compiled. This and a great deal more might be said to give a colour to the complaint, but the answer to it in short is, that the institution of marriage is too sacred to admit a liberty of objecting to it. That the supposition of womens being the weaker sex, having without all doubt a good foundation, makes it reasonable to subject it to the masculine dominion. But the law presumes there would be so very few found in this case, who would have a sufficient right to this privilege, that it is safer some injustice should be connived at in a very few instances, than to break into an establishment, upon which the order of human society does so much depend.

And if those laws were laid a little more open, out of complaisance to the more deserving of the sex, might not the men demand they should be stretcht too a little in their favour? To give them ease in cases where their disturbances arise purely from the weakness and folly of the wives, a great part of which may be entirely owing to their sex: who are therefore to make the best of what is settled by law and custom, and

and not vainly imagine it will be changed for the ſake of a few women of uncommon merit. But that the ladies may not be diſcouraged, as if they lay under the weight of an incurable grievance, they are to know that by a wiſe and dexterous conduct, it will be in their power to relieve themſelves from any thing that looks like a diſadvantage. For the better direction of thoſe who are diſpoſed to receive direction, I will give a hint of the moſt ordinary cauſes of diſſatisfaction between man and wife, that they may be able by ſuch a warning to live ſo upon their guard, that when they ſhall be married, they may know how to cure their huſbands miſtakes, and to prevent their own.

Firſt then they are to conſider, they live in a time which has rendered ſome kind of frailties ſo habitual, that they lay claim to large grains of allowance. The world in this is ſomewhat unequal, and man ſeems to play the tyrant in diſtinguiſhing partially for his own ſex, by making that in the utmoſt degree criminal in the woman, which in the man paſſes under a much gentler cenſure. The root and the excuſe of this injuſtice, is the preſervation of families from any mixture which may bring a blemiſh upon them, and while the point of honour continues to be ſo placed, it ſeems unavoidable to give the woman the greater ſhare of the penalty; but if in this the ſex lies under any diſadvantage, it is more than recompenſed by having the honour of families in their keeping. The conſideration ſo great a trust muſt give the wife makes full amends, and this power the world has lodged in her, can hardly fail to reſtrain the ſeverity of an ill huſband, and to improve the kindneſs and eſteem of a good one. This being ſo, let her remember, that next to the danger of committing the fault herſelf, the greateſt is that of ſeeing it in her huſband. She muſt not ſeem to look or hear that way. If he is a man of ſenſe, he will reclaim himſelf; the folly of it is of itſelf ſufficient to cure him: If he is not ſo, he will be provoked, but not reformed. To expoſtulate

in these cases, looks like declaring war, and pre
reprisals, which to a thinking husband would be
gerous reflexion. Besides, it is so coarse a reas
will be assigned for a lady's too great warmth upo
an occasion, that modesty no less than prudence
to restrain her: since such an indecent complaint
a wife much more ridiculous than the injury th
vokes her to it. But it is yet worse and more un
to blaze it in the world, expecting it should rise
arms to take her part. Whereas she will find
have no other effect, than that she will be served
all companies, as the reigning jest at that tim
will continue to be the common entertainment,
is rescued by some newer folly which comes up
stage, and drives her away from it. The impert
of such methods is so plain, that it does not dese
pains of being laid open. Let the ladies assure
selves, that in these cases their discretion and silen
be the most prevailing reproof. An affected igno
which is seldom a virtue, is a great one here. And
the husband sees how unwilling the wife is to be u
there is no stronger argument to persuade him no
unjust to her. Besides, it will naturally make hi
more yielding in other things. And whether it
cover or redeem his offence, she may have the go
fect of it while it lasts, and all that while have th
reasonable ground that can be, of presuming
behaviour will in the end entirely convert him.
is nothing so glorious to a wife as a victory so g
a man so reclaimed is for ever after subjected
virtue, and her bearing for a time is more than rew
by a triumph that will continue as long as her li

The next thing to be supposed is, that the h
may love wine more than is convenient: it will be
ed, that tho' there are vices of a deeper dye, the
none that have a greater deformity than this whe
not restrained; but with all this, the same custom,
is the more to be lamented for its being so ge

make it less uneasy to every one in particular, to suffer by the effect of it. A woman need not prised if she has a drunkard for her husband: it is thing. There is, by too frequent examples, evi- enough that such a misfortune may happen, and wife may live too without being miserable. Self- ftates aggravating words to every thing we feel. nd misery are the the terms we apply to whatever not like, forgetting the mixture allotted to us, by ndition of human life by which it is not intended uld be quite exempt from trouble. It is fair if escape such a degree of it as would oppress us, joy so much of the pleasant part as may lessen the of such things as are unwelcome to us. Every has two sides, and for our own ease we ought to our thoughts to that which may be least liable to ion. To fall upon the worst side of a drunkard so unpleasant a prospect, that it is not possible to upon it. Let us pass then to the more favourable as far as a wife is concerned.

a tempted to say, if the irregularities of the ex- u could in strictness be justified, that a wife is to God her husband has faults. Mark the seeming ur. A husband without faults is a dangerous ob- , he has an eye so piercing, and sees every thing m, that it is exposed to his full censure; and tho' ould not doubt, but the virtue of a good wife disappoint the sharpest enquiries, yet few women ar the having all they say or do represented in no glass of an understanding without faults. Nor softens the arrogance of man's nature like a mixt f some frailties; it is by them we are led easily ft not strike too hard upon others, because we ves do so often deserve blows. They pull us by the sleeve, and whisper gentlemen to us in our es, even when they are rightly applied. The and passions of husbands being thus [illegible] make them content to live upon [illegible]

terms than faultleſs men would be willing to ſtoop to. So haughty is mankind till humbled by common weakneſſes and defects, which in our corrupted ſtate contribute more towards the reconciling us to one another, than all the precepts of the philoſophers and divines. Where the errors of the man's nature make amends for the diſadvantages of the woman's, it is more for her part to make uſe of the benefits, than to quarrel at the faults.

Thus in caſe a drunken huſband ſhould fall to a lady's ſhare, if ſhe will be wiſe and patient, his wine ſhall be of her ſide. It will throw a veil over her miſtakes, and will ſet out and improve every thing ſhe does that he is pleaſed with. Others will like him leſs, and by that means he may perhaps like her the more. When after having dined too well, he is received at home without a ſtorm, or ſo much as a reproachful look, the wine will naturally work out all in kindneſs, which a wife muſt encourage, let it be wrapt up in never ſo much impertinence. On the other ſide it would boil up in rage, if the miſtaken wife ſhould treat him roughly, like a certain thing called a kind ſhrew, than which the world with all its plenty cannot ſhew a more ſenſeleſs, ill-bred, forbidding creature. Let the wife conſider, that where the man will give ſuch frequent intermiſſions of the uſe of his reaſon, ſhe inſenſibly gets a right of governing in the vacancy, and that raiſes her character and credit in the family to a higher pitch than perhaps could be done under a ſober huſband, who never puts himſelf into an incapacity of holding the reins. If these are not intire conſolations, at leaſt they are remedies to ſome degree. They cannot make drunkenneſs a virtue, nor a huſband given to it a felicity; but the wife will do herſelf no ill office in endeavouring by theſe means to make the beſt of ſuch a lot, in caſe it ſhould happen to fall to her, and by the help of a wiſe obſervation to make that very ſupportable, which would otherwiſe be a load that would oppreſs her.

The

The next case I will put is, that a husband may be choleric and ill-humoured. To this may be said, that passionate men generally make amends at the foot of the account. Such a man if he is angry one day without any cause, will the next day be as kind without any reason. A wife, by marking how the wheels of such a man's head are used to move, may easily bring over all his passions to her interest. Instead of being struck down by his thunder, she may direct it where, and upon whom she shall think it best applied. Thus are the strongest poisons turned to the best remedies, but then there must be art in it, and a skilful hand, else the least bungling makes it mortal. There is a great deal of nice care requisite to deal with a man of this complexion. Choler proceeds from pride, and makes a man so partial to himself, that he swells against contradiction, and thinks he is lessened if he is opposed. The wife must in this case take care of increasing the storm by any unwary word, or kindling the fire while the wind is in a corner which may blow it in her face. She is dexterously to yield every thing till the husband begins to cool, and then by slow degrees she may rise and gain upon him. Her gentleness well-turned will, like a charm, dispel his ill-placed anger, a kind smile will reclaim, when a shrill pettish answer would provoke him; rather than fail upon such occasions, when other remedies are too weak, a little flattery may be admitted, which by being necessary will cease to be criminal.

If ill-humours and sullenness, and not open and sudden heat is his disease, there is a way of treating that too, so as to make it a grievance to be endured. In order to it, she is first to know, that naturally good sense has a mixture of surly in it; and there being so much folly in the world, and for the most part so triumphant, it gives frequent temptations to raise the spleen of men who think right. Therefore that which may generally be called ill-humour is not always a fault: it becomes one, when either it is wrong applied, or is conti-

[illegible] long when it is not so. For this reason the wife must not too rashly fix an ill name upon that which may perhaps not deserve it; and tho' the case should be, that the husband might not sourly resent any thing he dislikes, it may happen that more blame may belong to her inattention than to his ill-humour. If a husband behaves himself sometimes with an indifference, that a wife may think offensive, she is in the wrong to put the worst little upon it, if by any means it will admit a better. Some wives will call it ill-humour, if their husbands change their tile from that which they used while they made their first addresses to them. Others will allow no intermission in abatement in the expressions of kindness to them, not enough distinguishing times, and forgetting that it is impossible for men to keep themselves up all their lives to the height of some extraordinary moments. A man may at some times be less careful in little things, without any cold or disobliging motive for it, as a wife may be too expecting in smaller matters without drawing upon herself the inference of being unkind. And if the husband should be really sullen, and have such frequent fits as might take away the excuse of it, it concerns her to have an eye prepared to discover the first appearances of cloudy weather, and to watch when the fit goes off, which seldom lasts long if it is let alone. But while the mind is free, every thing galls it, and that makes it necessary to let the black humour begin to spend itself, before she comes in and venturs to undertake it.

If, in the lottery of the world, a lady should draw a covetous husband, I confess it will not make her proud of her good luck, yet even such a one may be endured too, tho' there are few passions more untractable than that of avarice. She must first take care that [illegible] definition of avarice may not be a mistake. She [illegible] examine every circumstance of her husband's [illegible] and weigh the reason of every thing she expect[illegible] him, before she has right to pronou[illegible]

The complaint is now so general against all husbands, that it gives great suspicion of its being often ill-grounded. It is impossible they should all deserve that censure, and therefore it is certain that it is many times mis-applied. He that spares in every thing is an inexcusable niggard, he that spares in nothing is an inexcusable madman. The man is to spare in what is least necessary, to lay out more liberally in what is most required in our several circumstances. Yet this will not always satisfy. There are wives who are impatient of the rules of œconomy, and are apt to call their husbands kindness in question, if any other measure is put to their expence than that of their own fancies. Let the ladies be sure to avoid this dangerous error, such a partiality to themselves which is so offensive to an understanding man, that he will very ill bear a wife's giving herself such an injurious preference to all the family, and whatever belongs to it.

But to admit the worst, that the husband is really a close-handed wretch, the wife must in this, as in other cases, endeavour to make it less afflicting to herself, and must first observe seasonable hours of speaking, when she offers any thing in opposition to this reigning humour; a third hand and a wise friend may often prevail more than she will be allowed to do in her own cause. Sometimes she is dexterously to go along with him in things where she sees that the niggardly part of his mind is most predominant, by which she will have the better opportunity of persuading him in things where he may be more indifferent. Our passions are very unequal, and are apt to be raised or sunk according as they work upon different objects. They are not to be stopt or restrained in those things where our mind is more particularly engaged. In other matters they are more tractable, and will sometimes give reason a hearing, and admit a fair dispute. More than that, there are few men even in this instance of avarice so entirely abandoned to it, that at some hours and upon some occasions

ſions will not forget their natures, and for that tim turn prodigal. The ſame man who will grudge himſe what is neceſſary, let his pride be raiſed and he ſhall b profuſe; at another time his anger ſhall have the ſam effect, a fit of vanity, ambition, and ſometimes of kinc neſs, ſhall open and enlarge his narrow mind. A do of wine will work upon his tough humour, and for th time diſſolve it. The wife's buſineſs muſt be, if th caſe happens, to watch theſe critical moments, and nc let one of them ſlip without making her advantage of it and ſhe may be ſaid to want ſkill, if by theſe means ſh is not able to ſecure herſelf in a good meaſure again the inconveniences this ſcurvy quality in her huſban might bring upon her, except he ſhould be ſuch an ir curable monſter, as it is to be hoped will never fall t a good woman's ſhare.

The laſt ſuppoſition I will make is, if the huſban ſhould be weak and incompetent, to make uſe of th privileges that belong to him. It will be yielded thi ſuch a one leaves room for a great many objection But God Almighty ſeldom ſends a grievance without remedy, or at leaſt ſuch a mitigation as takes away great part of the ſting and the ſmart of it. To mak ſuch a misfortune leſs heavy, the wife is firſt to brin to her obſervation, that ſhe very often makes a bett figure, for her huſband's making no great one; an there ſeems to be little reaſon why the ſame lady th chooſes a waiting-woman with worſe looks, may not b content with a huſband with leſs wit; the argument be ing equal, from the advantage of the compariſon. ſhe will be more aſhamed in ſome caſes of ſuch a hu band, ſhe will be leſs afraid than ſhe would perhaps c a wiſe one. His unſeaſonable weakneſs may no doub ſometimes grieve her, but then ſet againſt this, that gives her the dominion if ſhe will make the right u of it. It is next to his being dead, in which caſe th wife has right to adminiſter; therefore let her be ſure if ſhe has ſuch an idiot, that none except herſelf ma

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have the benefit of the forfeiture. Such a fool is a dangerous beast, if others have the keeping of him, and she must be very undexterous, if, when her husband shall resolve to be an ass, she does not take care he may be her ass. But she must go skilfully about it, and above all things take heed of distinguishing in public what a kind of husband he is. Her inward thoughts must not hinder the outward payment of the consideration that is due to him. Her slighting him in company, besides that it would to a discerning by-stander give too great encouragement for the making nearer applications to her, is in itself such an indecent way of assuming, that it may provoke the same creature to break loose, and to shew his dominion for his credit, which he was content to forget for his ease. In short the surest and most approved method will be to do like a wise minister to an easy prince, first give him the orders you afterwards receive from him. With all this, that which a wife is to pray for, is a wise husband, one that by knowing how to be a master, for that very reason will not let her feel the weight of it: one whose authority is so softened by his kindness, that it gives her ease without abridging her liberty: one that will return so much tenderness for her just esteem of him, that she will never want power, though she will seldom care to use it. Such a husband is as much above all the other kinds of them, as a rational subjection to a prince is to be preferred before the disquiet and uneasiness of unlimited liberty. And such a gentle and reasonable dominion in the husband, is as much above the lordly and domineering superiority affected by some men over their wives, as a just and lawful authority is preferable to an absolute and arbitrary tyranny.

Before I leave this head, I will add a word or two more concerning the wife's behaviour to her husband's friends, which requires the most refined part of her understanding to acquit herself well of it. She is to study how to live with them, with more care than she

is to apply to any other part of her life; especially at first, that she may not stumble at the first setting out. The family into which she is grafted will generally be apt to expect, that like a stranger in a foreign country she should conform to their methods, and not bring in a new model by her own authority. The friends in such a case are tempted to rise up in arms as against an unlawful invasion, so that she is with the utmost caution to avoid the least appearance of any thing of this kind; and that she may with less difficulty afterwards give her directions, let her be sure at first to receive them from her husband's friends. Let her gain them to her by early applying to them, and they will be so satisfied, that, as nothing is more thankful than pride when it is complied with, they will strive which of them shall most recommend her. And when they have helpt her to take root in her husband's opinion, she will have less dependence upon theirs, tho' she must not neglect any reasonable means of preserving it. She is to consider that a man governed by his friends, is very easily inflamed by them; and that one who is not so, will yet for his own sake expect to have them considered. It is easily improved to a point of honour in a husband, not to have his relations neglected, and nothing is more dangerous than to raise an objection which is grounded upon pride; it is the most stubborn and lasting passion we are subject to, and where it is the first cause of the war, it is very hard to make a secure peace. Her caution in this is of the last importance to her.

And that she may the better succeed in it, let her carry a strict eye upon the impertinence of her servants; take heed that their ill-humour may not engage her to take exceptions, or their too much assuming in small matters raise consequences which may bring her under great disadvantage. Remember that in the case of a royal bride, those about her are generally so far suspected to bring in a foreign interest that in most countries

tries they are insensibly reduced to a very small number, and those of so low a figure, that it does not admit the being jealous of them. In little, and in the proportion, this may be the case of every new-married woman, and therefore it may be more adviseable for her to gain the servants she finds in a family, than to tie herself too fast to those she carries into it.

A prudent woman will not overlook these reflexions, because they may appear small and inconsiderable; for it may be said, that as the greatest streams are made up of the small drops at the head of the springs from whence they are derived, so the greatest circumstances of her life will be in some degree directed by these seeming trifles, which having the advantage of being the first acts of it, have a greater effect than singly in their own nature they could pretend to.

Let all wives, as much as nature will give them leave, forget the great indulgence they have found at home. After such a gentle discipline as they have been generally under from fond parents, they will dislike every thing that seems to be harsher to them. The tenderness of kind parents is of another nature, and differing from that which they will meet with first in any family into which they shall be transplanted; and yet they may be very kind too, and afford no justifiable reason for the complaint. Wives must not be frightened with the first appearances of a differing scene, for when they are used to it, they may like the house they go to better than that they left, and their husband's friends will have so much advantage of their parents, that the latter will yield up the competition; and, as well as they love her, every father and mother will be glad to surrender their daughter to such a rival.

The MOTHER.

THE first consideration we should have, in reflecting on the duties of life, is to pay obedience to the laws of god, to please him, and to render ourselves so acceptable in his sight as may secure us not only a present but a future happiness.

And tho' the reflexions we have already made have been intermixed with such as have been purely civil, and related only to temporal life, yet our main view has been to the eternal one; for whatever tends to virtue tends also to salvation.

The principal care of the mother being to educate her children well, let us in the first place observe, that when they are injoined to bring them up in the nurture and admonition of the lord, it is according to the letter, to bring them up in the christian religion, to teach them their duty, what they are to believe and practice: to instruct them in the knowledge of God and Jesus Christ, to shew them in what condition they are by nature, and to what they are advanced by grace. This is the greatest testimony of love that parents can shew their children, the greatest kindness they can do them, the greatest blessing and the best inheritance they can bestow upon them. Without this it is a little thing to say, that neither wisdom, riches, honours, nor any thing besides can make them happy, for without this they will with all the rest be miserable.

Would you, parents, have your children honour you, and behave themselves obediently, and as becomes them in all respects? Bring them up then in the fear and nurture

re of the Lord; teach them the Christian law, let
read and be conversant in the holy scriptures, they
here see their duty, they will there find such lef-
of instruction, such great encouragements and pro-
of vast rewards, as will secure their honour and
t, their service and obedience to their parents. By
re and admonition of the Lord, may also be under-
such a religious reproof and castigation of chil-
as is agreeable to the doctrine and good spirit of
the Lord. Would you who are parents be ho-
d and obeyed by your children? take the courses
are propereſt for that purpose; do not think of
ing your designs to pass by being hard, morose,
lways out of humour with them, by treating them
nanly and cruelly, by discouraging them continu-
with frowns and ill-looks, with tauntings and up-
ings, with threats and chastisements: they will not
so great severities, such slavish usage, such daily
ces of disinheriting and casting off, and such like
d and illiberal treatment as is sometimes shewn
. These things do often but inflame them, and ex-
te them to greater contumacy, extinguish by de-
their natural piety and affections, make them avoid
sight, fly from you as from mischief, to dread you
n executioner, shake off the yoke as soon as possibly
an, and if not hate, yet never love you more. They
e won with better arguments than these, you may
their honour and obedience better by more natu-
l gentle methods. Give them such good instructi-
you find in sacred writ; remember them of God's
ands to honour and obey their parents; admonish
from thence, with the spirit of meekness, to take
heed to their ways, how they transgress the laws of
y disobeying their parents commands when just
asonable, and how they shall one day be put to an-
r the neglectful or contemptuous breach of them.
but at first this good religious foundation in their
, and you may build upon it for [illegible] after; it will
hold.

hold when all things else fail, and it will forward all considerations besides; it will give strength to every argument, it will be the readiest way to convince young people, you design their good in all injunctions and commands; they will see that their parents urge no more than God enjoins, and have no other interest to pursue than their happiness. The reception of any argument, the power that either advice or command shall obtain, depends in a great measure upon the way and manner of propounding it. If you have once convinced the party that you design his benefit, you have already gained a favourable attention, and every thing you say shall be considered; but if you give him cause to suspect your kindness, he will neglect or coldly entertain all you shall offer: when young ones are convinced of the true love and kindness of their parents, (and it is very easy to convince them by gentle usage) they will bear with decency and patience a great many hard uneasy things; reproof, and admonition, and punishments will find submission and obedience, when they come to think it is in order to their good, or at least designed for that purpose. It is not to be thought that any manner of restraint should be for the present easy, or well taken; a parent is not to look for this, nor to have any great regard to it; but he is so to order his chastisements, that upon consideration and reflection the children may find that all was well intended towards them; that all their admonitions and reproofs, restraints and punishments, were natural and moderate, such as were proper for their age, condition and offence; such as were likely to effect amendment, and prevent or cure an evil; such as other parents, wise and tender, might make use of on the like occasions, such as religion would advise and justify. Such nurture and admonition, such instruction, reproof and chastisement as this, would look as if it came from the Lord, who never grieves us willingly or for his pleasure, but for necessity, for our amendment and our lasting good, and such as this would

secure

he honour and respect, the service and obedience
dren to parents.

number of cruel and unnatural parents, are it
hat few children life a, their [illegible] and there-
will not be reasonable that many [illegible] happy
is been fair for children to themselves, or [illegible]
own case, whether parents or children. The be-
not to think the parents cruel, or unnatural, be-
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hard and heavy the dominion of ſome parents may be I know no remedy or way to eaſe the children whil they continue under them; but a ſubmiſſive, meek, an dutiful deportment towards them. Patience and quie undergoing what is laid upon them, will ſooneſt brin the parents to conſideration and reaſon, and molli their fury, and ſometimes their hearts; when a pe verſe and contumacious obſtinacy will but exaſperate t greater anger and ſeverity. And time at length wil either vanquiſh their auſterity, or ſet the children a their liberty.

Enough has been ſaid of the duty of children to wards their parents, and ſomething has been obſerve of what is owing from parents to their children, whic will admit of further reflexion. To determine in an manner of exactneſs, or to any uſe and purpoſe, th proportion of proviſion parents are to make for childre it will be neceſſary to have conſideration and reſpe to their age, condition and capacity. Reſpect muſt nee be had to their age, becauſe there is a time when chi dren are ſo helpleſs, that all they want and can enjo muſt be provided for them, and it can lie on no bod ſo well as parents to do it. In this caſe proviſion includ every thing that children ſtand in need of; this natu teaches; and as they grow up in years, their qualit and condition, their capacity and abilities, both of bod and mind, are to come into conſideration, and the muſt be more and more inured to labour, dilgence, an induſtry. It is not to be thought, that parents are oblig only to provide for their children, money, lands, an houſes, and then have done their duty, they muſt al provide them with abilities of body and mind, both obtain, preſerve and uſe the benefits they intend to b ſtow upon them; they muſt accuſtom them, whi young, to application and attention to buſineſs; the things are neceſſary both to poor and rich, and wit out them the poor will never be rich, and the rich w be quickly poor: it is certain, that the poor can nev

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discharge the duty of parents well to their children, without inuring them to labour and hardship; that is the provision they are only capable of making for them, and that they are obliged to make. God gives their children health and strength, and they must see them well employed and used; that is the portion God enables them to give them, and the sooner they begin with them, and the closer they pursue them to labour, diligence, and industry, the kinder they will be to them, the better they will provide for them It is certain, that the poorest in the world are obliged to provide for their children, according to the best of their abilities, and as certain, that they can provide for them no otherwise, than by accustoming them to labour and industry.

It looks at first like doing them no harm, to let them continue lazy, idle, and doing nothing; and many poor people are extremely guilty of this way of education, imagining it is a piece of kindness to their children, to let them rather beg their bread than put them to labour for it; a mistake not only mischievous to the commonwealth, but of most pernicious consequence to their children, the unkindest thing they can do to them; for tho' it pleases them for the present, yet it entails on them perpetual misery, and very often untimely death, by engaging them in wicked courses, the sure and ready road to ruin. Whereas the bringing them up to labour, and continual business of some kind or other, keeps them at least in a mean sustinency, if not in plenty, and puts them in a capacity of emerging out of their difficulties, and bettering their condition. Poor people do really offend God, as well as injure their children, by keeping them idle, by not inuring them most constantly to such labours as God enables them to bear. We know he ties them to do what they can for their children, and they are capable of doing nothing but this for them. Wherefore God has tied them to this; and if they will not do this for their children, St. Paul will tell them, "they "deny the faith, and are worse than infidels."

As

deed, for fear the parents ſhould be thought ſo. one of the unkindeſt things a parent can do to his children up in delicacy and ſoftneſs, while tl young and ſtrong, and then to leave them to ſelves, to work their fortune out of weakne folly; it is very ill for the richeſt parents that deal too tenderly with their children, let then them as well provided for as they can; but it i cruelty in parents that are able to leave them little thing, to leave them pride and lazineſs, and an i city both of body and mind to do themſelves any f as if the reproach and blame, that muſt unavoida on theſe unkind parents, were not more to be re and feared, than the reputation of having a ſmal and being unable to leave them a conſiderable f This is apparently preferring their own fame to t and laſting benefit of their children, in a materia which is a very ill way of providing for them

And theſe people, of appearing faſhion and c though to be pitied more, are as much to be bl: the poorer ſort, who will not inure their childre bour and cloſe application, becauſe their inability vide for them according to their quality and co will not excuſe them for neglecting to do as tl able. The effects of this unadviſed way of educa ſo remarkably bad, that it is a wonder men ſhou any caution againſt it. The male children eit into the meaneſt of ſervitude, the refuge of t and uninſtructed part of mankind, or betake the in deſpair to the wars abroad, or to robberies a The female fall too often into the hands of tempters, thro' want of ability to employ the in honeſt courſes, and an utter incapacity of m ing their condition; their poverty making the for their equals, and their ſoft expenſive educatio ing their inferiors afraid to match with them; the hazard of bringing the ſpirit of a good famil with them.

[illegible] are some of the usual artifices of a parent [illegible] ing his children, and shew the provident [illegible] willing to make for them; sufficient to dis[illegible] ty one from doing it, considering how [illegible] it is in advance and rife above our hopes, [illegible] from our expectations; and how much [illegible] leave our children disdainful and [illegible] pride and pleasure, than grief and [illegible] disappointment.

[illegible] is also the opposite extreme which [illegible] often, and that is a mean and futile [illegible] parents design to leave or cannot [illegible] children a great fortune. This [illegible] to be charged as a fin, but it [illegible] ne of indiscretion; a thing that [illegible] inconvenices, and cannot eafily have good [illegible] people either feeing good reason [illegible] it certain, that they shall one day [illegible] inferior to the condition they are [illegible] to begin to despise or to neglect their [illegible] themselves above their calling, or [illegible] hand is little need of in [illegible] ment slacken their care and [illegible] their minds from their proper [illegible] and fortune, and as soon as they [illegible] and effate, fall into all extravagance, [illegible] the ruin of both. In a word, [illegible]

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are like to succeed: for if they either perceiv
parents unable to go through as they begun, they
couraged, grieved, and ashamed, and upon th
desperately careless; or if able to do above wh
present condition requires, they then grow, as
fore observed, intolerably negligent, weary o
way, and longing after liberty, which being ur
ably obtained, is commonly used intemperately.

Parents, in making provision for their children
first fit them with an education suitable to it,
mean without either over or under doing the
for since they are obliged in duty to provide fo
they ought in reason and prudence to take all t
they can to render such provision the most servicea
useful to them.

The other thing a parent should not be unmin
is this, that whatever great provision he intends t
for his children, he do by all means inure then
ligence and industry, to application and atte
mind; these qualities may chance to make some
for the defect of money or estate, but no provisi
supply the defect of them. Many emerge by t
of great difficulties and straits, and make their
plenty and prosperity; many more for want o
decline from plenty to much misery. No fortune
them, nor can continue well without them. T

be no better reaſon aſſigned, why ſo many people of faſhion are diſtinguiſhed, as much by their vices, as their birth and quality, from their inferiors, than that they are ſo ſoftly educated, and fall into the worſt of hands, their own, ſo ſoon; there is a great deal of care, and time, and money, oft expended on them, but it does not ſucceed ſo well with them, becauſe they muſt not be preſt to any thing, they muſt take what they will, and never be conſtrained to any thing laborious and difficult; a cloſe attention and application would break their ſpirits quickly, and they would never love their buſineſs again: this is the opinion of fond and ignorant people, and quickly agreed to by the young ones, who are always afraid of being overcharged as well as their parents, and think their hearts will break a great deal ſooner than they will. A miſcarriage of this kind does ſeldom or never happen, if things are well enquired into. The miſcarriages are generally for want of this attention and cloſe application; theſe ſort of people will unavoidably have liberty enough betimes, and therefore may well bear with reſtraint and labour beforehand for a ſeaſon. If they are not taught how to employ their time in ſomething fit and worthy of them while they are young, they will never know how to do it when they grow up, and are wholly maſters of it; wherefore parents, who are only careful to provide eſtates for their children, do really forget half of their buſineſs, which is to fit their children for their eſtates.

Now ſince it is neither fit or decent, or at leaſt not cuſtomary to put theſe people of quality to trades or ſettled callings, it muſt needs be worſe with them, than their inferiors, if they have not ſomething equivalent to ſuch employments, to quicken their induſtry and diligence, to keep them buſied and amuſed, as profitably as they can, to inure them to the labours of the mind, and fit them for ſervices, that may in time be proper for them. There is nobody but is born and obliged to ſerve his country in ſome capacity or other, and they who are

moſt

moſt at liberty from their natural and domeſti ceſſities, whoſe bodies are not tied to labour, and the ſuſtenance of a family, are moſt obliged to their ſervice to their country, becauſe they have leiſure and fewer avocations; and this the moſt ſuſe and negligent, the moſt voluptuous, idle an ſerviceable creatures of quality that are, know not to deny. They are always ready to own their ob tion to ſerve their country in offices of honour an vantage; but then it is certain, that they ought to and qualified to dicharge thoſe duties to the pu which they can never be, unleſs they are bred up, young, in a moſt diligent induſtrious purſuit of ſuc tainments as will qualify them for ſuch ſervices.

If parents were as much obliged to ſeek their chil miſchief as they are to provide well for them, and to ſtudy long for it, they could not find a more effe way of doing it, than by breeding them up in idl and ſoftneſs, leaving them to themſelves, and to natural liſtleſsneſs; neither charging their memor quickening their invention, nor trying their judgm nor putting them to any ſtrait ar difficulty; they w without any further trouble be undone; for und theſe prejudices the ſoul will ſtill be active to miſc the natural inclinations will unqueſtionably ſway there is neither reaſon nor employments to hinder t which are the only things we have to oppoſe to the portunity of temptations. "How can I do this t "and ſin againſt God," is an argument of great re on; but to be well employed and full of honeſt buſi is much a greater ſecurity, in as much as it is bett be deaf, than parley with the Devi', when he is la ſnares and trying to corrupt us. By doing nothing ſhall quickly learn to do evil. It is the ſtair belo and you cannot miſs of ſtepping on it; the ſenſes a wake to every thing that calls, ready to entertain all motions and ſuggeſtions, to comply with all deſires, in a word, to fall into all the ſnares that are laid for t

Now tho' these matters do not look at first sight, as if they any ways belonged to making due provision for children, yet experience will quickly shew, that all provision else, without this care, will either be to none or to little purpose. A great fortune will only prove a great temptation to folly and extravagance, unless the mind be fitted to it, and prepared to use it well and wisely, it will only serve to expose them to the greatest scorn and contempt, and shew their weakness more conspicuously; thus the kindness parents are so forward to express in amassing great estates for their children, will not be so truly beneficial to them as they design it, unless they also take more care about their education, by inuring them to diligence and industry, by accustoming them to close application and attention to whatever they are about, though mean and inconsiderable; for by these means they will contract good habits, and be fitted for business of greater moment when it comes upon them, That certainly must be the best provision for children which will stand them in the best stead in all conditions, which will help them to raise themselves from meanness to sufficiency or plenty. to prevent a fall, or to bear it well and to recover it again; this is the benefit of a good education, the being accustomed to pains and labour, both of body and mind, while young, pliable, and susceptible of impressions; wherefore this should be provided for in the first place, this is to be the bottom and foundation, upon this we may build whatever good we will; for it will bear it, and without it all the rest will fall to nothing.

Tho' the preceding reflexions seem to be addrest more particularly to the father, yet the mother is all along as well understood; and where the education of the children falls to her charge, the same is her duty, the same is to be her care, not only in the educating but in the whole conduct of a parent towards a child.

Some parents carry themselves towards their children, as if they thought themselves under no obligation to ob-

urve any measures with them, and might use them as they pleased, they seem not to have any regard to the command of God, "Fathers provoke not your children to wrath;" they arbitrarily give them all manner of "provocations, and do not consider that they are by that text enjoined to be pitiful and gentle, complying with all the infirmities of the children, and in their several ages proportioning to them several usages according to their needs and capacities. You, who are parents of children, mind above all things to season their younger years with prudent and pious principles, make them in love with virtue, and habitually so before they come to choose and discern good from evil, that their choice may be with less difficulty and danger. Provide for them wise, learned, and virtuous tutors, good company and discipline; for it is a great folly to heap up much wealth for children, and not to take care that they are qualified to make a good use of it.

Parents must give good examples, and observe a reverent deportment before their children, with all those instances of charity which usually endear each other. Sweetness of conversation, affability, frequent admonition; all significations of love and tenderness, care and watchfulness, must be expressed towards them, that they may look upon their parents as their friends and patrons, their defence and sanctuary, their treasure and their guide. And by the way, I must observe that much of this tender care and natural affection is lost, by mothers neglecting to nurse their children themselves. Nothing can excuse their not doing it, but a disability, sickness, danger, or public necessity. No quality can be pleaded in bar of this duty, which nature obliges every mother to discharge.

Something has already been said of the education of children, and of the provision parents should make for them, which St. Paul calls a "laying up for their children." The enabling them by competent portions, or good trades, arts, or learning, to sustain themselves decently

cently in their paſſage thro' this world, that they may not be expoſed to temptation, to beggerly or unworthy arts: and tho' this muſt be done without covetouſneſs, without impatient and greedy deſires of making them rich, yet it muſt be done with much care and great affection, with all reaſonable proviſion, according to our power; and if we can, without ſin, we ſhould improve our eſtates for them, that alſo is a part of the duty we owe to God. This rule is to extend to all that deſcend from us, tho' we have been overtaken in a fault, and have unlawful iſſue. They alſo become part of our care, yet ſo as not to injure the production of the lawful bed.

Parents muſt, according to their power and reaſon, provide huſbands or wives for their children; in which they muſt ſecure piety and religion, and the affection and love of the intereſted perſons. After theſe, let them make what proviſion they can for other conveniencies and advantages; ever remembering, that they can do no injury more afflictive to the children, than to join them with cords of a diſagreeing affection. It is like tying a wolf and a lamb, or planting the vine in a garden of coleworts. Let them be perſuaded with reaſonable inducements to make them willing, and to choose according to the parents wiſh, but at no hand let them be forced: for as a learned and pious prelate ſays on this occaſion, "Better to ſit up all night, than to go to bed to a dragon." The duty of parents to their children, as to their providing for their nouriſhment, begins from the very birth, and continues till the child be able to perform it of himſelf. It is a leſſon taught by nature. Even the ſavage beaſts have a great care and tenderneſs in nouriſhing their young, and therefore may ſerve to reproach and condemn all parents who ſhall be ſo unnatural as to neglect this. And much more do they deſerve reproach, who take no care of their childrens ſouls. The devil will be diligent enough to inſtil into them all wickedneſs and vice, even from their cradles; and their being in all our natures ſo much greater apt-

nes to evil than to God, there's need of great watchfulnes to prevent those endeavours of that enemy of souls, which can no way be done, but by possessing them at first with good things, breeding in them a love to virtue, and a hatred of vice, that so when the temptations come, they may be armed against them; this surely is above all things the duty of parents to look after, and the neglect of it is a horrible cruelty. We justly look upon those parents as most unnatural wretches, that take away the life of their child. But, alas! that is mercy and tenderness, compared to this of neglecting his education; for by that they ruin his soul, and make him miserable eternally. God knows there are multitudes of such cruel parents, that thus give up their children to be possessed by the devil, for want of an early acquainting them with the ways of God. How few indeed are there who do conscionably perform this duty? That is but too apparent, from the strange rudeness and ignorance that is generally among youth: the children of those who call themselves christians being frequently as ignorant of God and Christ, as the meerest heathens. But whosoever they are that thus neglect this great duty, let them know, that it is not only a fearful misery they bring upon their poor children, but also a terrible guilt upon themselves. For as God says to the careless watchman, "that if any soul perish by his negligence, that soul shall "be required at his hands:" so surely will it fare with all parents, who have this office of watchmen intrusted to them by God over their own children. To make the seed of virtue thrive and flourish in our children, to make them take root downward, and bear fruit upward, there are required encouragement and correction: we should endeavour to make children in love with their duty, by offering them rewards; and when they do well, we should encourage them to go on. It is an ill course some parents take, who think they must never appear to their children, but with a face of sourness and austerity. To be harsh and unkind to them when they

well, as if they do ill, is the [illegible]
em to wrath, and then St. Paul [illegible]
Iue of it: they will be discouraged [illegible]
heart to go on in any good [illegible]
ffords them no countenance [illegible]
it will do no good, correction [illegible]
then all fair means and [illegible]
then a necessity of using [illegible]
tried in words, I mean [illegible]
e, but in sober, yet [illegible]
then proceed to blows [illegible]
a few stripes, and [illegible]
ommonly beat the [illegible]
ion must be given in [illegible]
do good: it must be [illegible]
ed to run on in [illegible]
ornness too. This is a great [illegible]
they will let their children [illegible]
do what they [illegible]
ever so much as [illegible]
will too often please [illegible]
s of the child, and [illegible]
while they are [illegible]
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ult. [illegible]
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perform to them; the parent is still to watch over them in respect of their souls, to observe how they practise those precepts which were given them in their education, and accordingly to exhort, encourage, or reprove, as he finds occasion.

So also for their outward estate, parents are to put them into some course of living in the world. If God has blessed them with wealth, according to what they have they must distribute to their children, remembering, that since they were the instruments of bringing them into the world, they are, according to their ability, to provide for their comfortable living in it. Unnatural are those parents, who, so they may have enough to spend in their own riot and excess, care not what becomes of their children, never thinking of providing for them till themselves be dead; heap up perhaps great matters for them against that time, but in the mean while afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this. It lessens the child's affection to his parents, which sometimes proceeds so far, as to make him wish his death: a fault however, which no temptation can excuse in a child; yet it is also a great fault in the parent to give that temptation. It puts the child upon shifts and tricks, many times dishonest ones, to supply his necessities: this is doubtless a common effect of it. The hardness of parents has often put men upon unlawful courses, which when they are once acquainted with, they perhaps never leave, tho' the first occasion ceases: wherefore parents ought to beware how they run them upon these hazards. Besides, the parent loses that contentment which he might have in seeing his children live prosperously and comfortably, which none but an arrant earth-worm would exchange, for the vain imaginary pleasure of having money in his chest. There is yet another thing to be heeded by parents, in providing for their children, which is, that they get honestly what they make their portion; else it is very far

far from being a provision There is such a curse goes along with an ill-gotten estate, that he who leaves such a one to his child, does but cheat and deceive him; makes him believe he has left him wealth, but has withal put such a canker in the bowels of it, as is sure to eat it out This is so common an observation, that one need say nothing to confirm the truth of it. Would God it were as generally laid to heart, as it seems to be generally taken notice of; parents would then surely not account it a reasonable motive to unjust dealing, that they may thereby provide for their children. This is not a way of providing for them; it is the way to spoil them of whatever they have lawfully gathered for them; the least mite of unlawful gain being of the nature of leaven, which sours the whole lump, bringing down curses upon all a man possesses. Let all parents then satisfy themselves with such provisions for their children, as God shall enable them honestly to make, assuring themselves, how little soever it be, it is a better portion than the greatest wealth unjustly gotten. They must not let the care of providing fortunes for their children, make them negligent in the care of their souls concerns: always minding, that a good example teaches better than precept, especially where the person is one to whom we bear a reverence, or with whom we have a continual conversation, both which usually meet in a parent. It is therefore a most necessary care in all parents, to behave themselves so before their children, that their pattern may be a means of winning them to virtue. But alas! this age affords little of this care; it is so far from it, that there are none more frequently the instruments of corrupting children, than their own parents; and indeed how can it be otherwise? while men give themselves liberty to all wickedness, it is not to be hoped, but that the children which observe it, will imitate it. The child who sees his father drunk, will surely think he may be so too as well as his father: so he who hears him swear, will do the like; and it is the

same in other vices. If any parent that is thus wicked himself, should happen to have so much more care of his child's soul than his own, as to forbid him the things which himself practises, or correct him for the doing them; it is certain, the child will account this a great injustice in his father, to punish him for that which himself freely does, and so he is never likely to be wrought upon by it. This consideration lays a most strict tie upon all parents to live christianly, for otherwise they do not only hazard their own souls, but those of their children also, and, as it were, purchase an estate of inheritance in Hell.

Parents should, by daily and earnest prayers, recommend their children to God's protection and blessing, and be in their own persons so pious, that a blessing may descend from them upon their posterity. This is often promised in scripture to godly men, their seed shall be blessed. Thus in the second commandment God promises "to shew mercy to the thousandth generation of them "that love him and keep his commandments." And it is very observable in the Jews, that tho' they were a stiff-necked generation, and have very grievously provoked God, yet the righteousness of their forefathers, Abraham, Isaac, and Jacob, did many times move God to save them from destruction On the other side, we see that even good men have fared the worse for the iniquity of their fathers. Thus when Josiah had destroyed idolatry, restored God's service, and done good beyond all the kings that were before him; yet there was an old arrear of Manasseh his grandfather, which this piety of his could not blot out, but God resolves to cast Judah also out of his sight. If therefore parents have any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life, to entail a blessing upon them.

Something has been observed of the use of the power of parents over their children, that it should be by equity and moderation. To which may be added, that they should not oppress them with unreasonable commands, only to exercise

exercise their own authority, but in all things of weight, to consider the real good of their children, and to press them to nothing which may not consist with that. As far as this rule relates to the marriage of their children, I cannot forbear saying, that many, who have been otherwise good parents, have in this been exceedingly to blame. Out of an eagerness of bestowing them wealthily, they force them to marry against their inclinations, which is a great tyranny, and frequently betrays them to a multitude of mischiefs; such as all the wealth in the world cannot repair. There are two things which parents ought especially to consider in the matching their children; how they may live christianly, and how they may live comfortably. They must choose a virtuous and pious person to link them with; and tho' a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and for that reason should not be too vehemently sought after. What much more tends to the happiness of the state, is the mutual kindness and liking of the parties, without which marriage is of all other the most uncomfortable condition; and therefore no parent ought to thrust a child into it. These considerations of the duty of parents to their children, have relation to those of both sexes. But since the daughters fall more especially under the mothers care, it may not be improper to apply a word or two to the parent, with particular regard to them. Softness is a fault which ladies are generally bred up with, and which not a few take a great deal of pride in. This yet is attended with abundance of very bad consequences: and they that are thus bred, are sure to create, in the future course of their life, much uneasiness and trouble, both to themselves and to all that are about them; they being made by it incapable, for ever afterwards, of a firm and regular conduct, and so must needs fall into a great number of mistakes and extravagances, which will be apt to expose them to scorn and ridicule. The tender sap, as it is called, is thus in the greatest of Dangers from an

excess of tenderness, if not betimes secured against it by a prudent education: wherefore it is a fatal error to bring up girls with such a delicateness and timorousness, as are ordinarily cherished in those of better quality; since they are hereby incapacitated for a life of reason and virtue, and can never expect to be happy under any circumstances whatsoever. You may observe that there is commonly a great deal of affectation in this at first sight, as there is afterwards of habit. How affected often are those tears which they bring forth at so cheap a rate? and how easily do they get a custom of weeping upon every occasion as they please? You may discern in some of them a sort of a disguised pleasure to appear startled almost at every thing, and to impose upon others as if they were frightened indeed: and in these ill-grounded fears, which were at first put on affectedly, they grow at length so habituated by custom, as never to be free from their torment, whence they are presently disordered by every petty accident, and run away from a shadow, as if they were out of their wits. Now the contempt of such affectations may serve much to correct them; and since vanity has therein so great a part, you can never do better than to laugh them out of this folly, and to represent to them all such practices as ridiculous and as despicable as they are in themselves.

It is necessary, in like manner, to repress in them betimes, all passionate loves, little jealousies, excessive compliments and flatteries, strange transports. All this spoils them, and teaches them to look on whatever is grave and serious, as too dry and sour. It is also expedient to try to make them study how to speak always in as short and concise a manner as they can: true wit consists in retrenching all useless discourse, and in saying a great deal in a few words; whereas most women say little in a great many; they take easiness of speech and vivacity of imagination for wit; they never use themselves to choose their thoughts; they put them not into order, with respect to what they are to speak about. They are generally

generally paſſionate in almoſt every thing they ſay; and no wonder if paſſion makes them take a great deal too much. In the mean while nothing very good can ever be expected from a woman, unleſs ſhe be brought to consider before ſhe ſpeaks what is to follow next; to examine well her thoughts, to explain them after a ſhort and eaſy manner, and that done, to be able to hold her peace.

There is another thing which contributes very much to the long-winded diſcourſes of moſt women, which is, that they are artificial, and uſe long windings and fetches to come to their point, as being taken much with a little ſort of craftineſs and petty cunning, by which they think to arrive at their ends. And how ſhould they not be taken therewith, if they have been educated to know no better, and have not been instructed in another ſort of prudence? ſince this is the firſt thing that example and bad education have taught them. This artificialneſs is attended with ſome very dangerous conſequences, and therefore ought to be carefully corrected by ſimplicity and franknesſ, which have certain charms in them that win our confidence, beyond all the arts in the world.

Women have beſides a natural flexibleneſs, ſo as to be able to act any part. Tears coſt them nothing, their paſſions are quick, and their knowledge exceeding ſhort and limited. Hence it is, they neglect no means by which they think they can ſucceed; and thoſe means, which would not be liked by perſons of a more regular temper, appear to them both lawful and good. They hardly ever take the pains to examine whether ſuch a thing is to be deſired, but are always very induſtrious to attain it. Beſides, they are baſhful, and full of falſe modeſty, which is alſo a ſpring of diſſimulation. The means of preventing ſo great a miſchief as this, is to avoid carefully the putting them on any neceſſity for it; and to accuſtom them to ſpeak frankly and ingenuouſly what they think, as to all lawful matters. They ſhould be at liberty to teſtify freely their diſlike, when they

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are displeased: they should not be forced to appear as if they had a liking for some persons, or for some books, which in reality they have not.

When they are so unhappy as to have got an habit of disguising their opinions, the way to let them see the folly of it, is to instruct them solidly in the maxims of true prudence: as the means of diverting their relish from the frivolous fictions of romances, is to give them a true taste of useful and delightful histories. If you allow them not a regular curiosity, they will have a disorderly one; and if you do not form their minds to true prudence, they will adhere to the false, which is craft.

Shew them by examples, that without decietfulness we may be discreet, cautious, and diligent in the lawful ways of gaining our point: tell them, that the principal part of prudence consists in speaking little, in considering the proportion of the means to the end, and in being more diffident of ourselves than of others; but not in making feigned discourses, and shifting of persons. Uprightness of conduct, and the universal reputation of probity, attract more confidence and esteem, and consequently at the long run, procure more advantages, even in temporal matters, than winding and crooked methods.

Make them see how much this judicious probity does distinguish parents, and render them fit for the greatest undertakings. And on the other hand shew them how contemptible is all that which craft does seek after; it being either a trifle that one dares not speak for, or else it is a pernicious passion. When we wish for that which we ought to wish for, we desire it openly, and seek for it by the right ways, and with moderation. What is there more sweet, more easy, or more convenient, than to be sincere, open-hearted, always quiet, always at peace with ourselves and others, and have nothing to fear or to invent? whereas dissembling persons are continually in agitation, in remorse, in danger, and in the deplorable necessity of covering one craft by an hundred others.

Besides,

lesides, with all this shameful uneasiness, persons of rafty temper can never avoid those very inconve-ıces which they labour to shun: sooner or later they known for what they really are. If in some parti-ır cases they may over-reach the greatest part of se they may have to deal with, yet they cannot do ı the main actions of their life; they are by one ıg or other always found out; and very commonly y are also caught by those very persons they designed ıut upon. Some make a shew of being dazzled by n, that they may see their tricks the better, and so y believe themselves esteemed, while they are but de-ed: but if they should prove somewhat lucky, at they are sure to lie under suspicions. They warn ıkind to stand upon their guard. People will be as :h afraid of their company as if they had the plague; whether the disease be real or imaginary, there is physic that will be able to cure it. Upon this you ht to press them to consider, what can be more con-y to the advantages, which a prudent love of one's ought to aim at, than to see one's self always sus-ted by every one. Discover these things to them by e and little, according to the occasions, the needs, the capacity of the tempers you have to deal with. serve also to them, that craft proceeds always from ean spirit. We are crafty and tricking only when we re to be concealed: either not being such as we ht to be, and designing what we ought not to design; lse when designing lawful matters, we take yet un-thy or unlawful means to accomplish them, and this want of knowing those that are worthy and honour-:. Tho' the latter betrays indeed a greater weakness spirit, yet there is the same littleness of soul in both hese; but nothing is so much to be pitied as the pro-ıtion of what is lawful by unlawful courses.

Teach children betimes to observe the impertinence ıny little crafty tricks which they see practised, with contempt which they deservedly bring on those who

commit them, and be sure to make them ashamed of themselves, whenever you catch them in any thing that is like dissembling. You will do well to deprive them from time to time of that which they love, if they seek to come at it by craft, but then declare they shall have it when they ask for it plainly. Neither be afraid of bearing with their little infirmities, but give them the courage of letting you see them, which else it may be an hard task to discover. Shame, when wrong placed, is a very dangerous mischief, and can hardly be cured, and if not taken heed to, will render all the rest incurable.

Teach them the folly of those wretched subtleties and shifts, by which some contrive to have others deceived; but in such a sort as they think they shall be able to satisfy their own consciences, that they did not deceive them. There is even greater baseness, and fouler play in these refinings, than there is in the very common cheats; the others make comparatively an honest practice, if one may so say, of craft, but these add to it a new disguise, the better to authorise it: tell them that God is truth itself, and therefore to play with truth is all one as to play with God; that they ought to be strictly punctual and exact in their words, and to speak but little, that nothing may be spoken by them but what is fit, and with respect always had to the strict truth.

For this reason a particular care must be taken not to imitate those who fondly applaud children, when they observe them to shew a kind of wit in some petty craft. On the contrary, you must be so far from commending in them those little tricks, as instances of their wit, that you must rather severely chide them upon all such occasions, and overthrow all their artifices, meerly because they are so, that experience may leave in them a disgust for those contrivances for the future. By praising them for such faults, as the manner is generally, it is not strange if they become at last persuaded, that to be prudent and to be crafty are all one. But to come particularly to the duty of a mother in the edu-

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cation of her daughter, I shall give some directions which I met with in the writings of a very eminent prelate.

1. Be sure to study well her constitution and her genius.
2. Follow nature, and proceed easily and patiently.
3. Suffer not servants to terrify her with stories of ghosts and goblins.
4. Use not monstrous fictions to divert her with, but either ingenious fables or real histories.
5. Give her a fine pleasing idea of good, and an ugly, frightful one of evil.
6. Keep her to a good and natural regimen of diet.
7. Observe strictly the little seeds of reason in her, and cultivate the first appearances of it diligently.
8. Watch over her childish passions and prejudices, and labour sweetly to cure her of them
9. Never use any little dissembling arts, either to pacify her, or to persuade her to any thing you would have her.
10. Win her to be in love with openness in all her acts and words, and fail not to instil into her an abhorrence of all serpentine wit.
11. If she be a brisk witty child, do not applaud her too much.
12. If she be a dull heavy child, do not discourage her at all.
13. Seem not to admire her wit, but rather study by all means to rectify her judgment.
14. Endeavour to fortify her reason early, and be sure to avoid the inflaming of her imagination.
15. Use her to put little questions, and give her as proper and short answers as you can.
16. Put questions yourself to her, as it were in play, and encourage her to answer you.
17. Slip no occasion to fore-arm her well against the vanity of presuming and pretending.
18. Insinuate into her the principles of politeness and true modesty, and christian humility.

19. Per-

19. Permit her not to mimic persons, nor plea with ridiculing things.

20. Let her not have any bad examples to co with, either among the servants, or among her panions and play-fellows.

21. Try by all means to make her in love b with persons of honour and virtue, and propose th her imitation in such a manner as may be most gr

22. Before all things inculcate upon her that honourable duty and virtue of sincerity.

23. Be sure to possess her with the basenes vileness of telling a lye on any account.

24. Make her sensible of the great evil and of cowardice.

25. Fail not to make her see the weakness of womanish arts and manners, that she be not un corrupted or beguiled by them.

26. Shew her the unreasonableness and deform rage and anger.

27. Set before her the several excesses of all the n passions in the most ugly shapes that you can.

28 Set also before her the foolish transports softer passions, to be laught at by her.

29. Be diligent in observing the first appearan evil in her, and do all that in you lies to che very buddings of vice and folly.

30. Study well the rules of indirect instructio apply them solidly on every occasion.

31. Acquaint her, in the most pleasant and in ing manner, with the sacred history, nor let it se lesson but her recreation.

32. Instil in like manner into her the princi true religion according to her capacity, in the n miliar and diverting way.

33. Give her, or rather draw from her, so plain proofs of the distinction between soul and b the existence and spirituality of God, of his att and perfections, of the creation of the world,

ſoul's immortality, of the original and nature of ſin, of the neceſſity of grace, of the covenant in Chriſt, and of future rewards and puniſhments.

34. Set before her the goſpel in its ſimplicity and purity, and the great examples of antiquity unſophiſticated.

35. Fence her prudently againſt ſuperſtition, and the abuſes and corruptions that are every where crept into religion.

36. Explain to her the nature and obligation of the baptiſmal vow.

37. Prepare her in the beſt manner for confirmation.

38. Animate her, and inſtruct her for the holy communion.

39. Particularly inform her in the duties of a ſingle and married ſtate.

40. Tutor her in all that relates to marriage, as an holy ordinance of God, for the forming of ſaints.

41. Teach her with all gentleneſs to remark the ſeveral faults and miſtakes, which are by women of all ranks commonly committed in their conduct of life, and how ſhe is to guard herſelf againſt them.

42. Make her acquainted, if ſhe be to live at court, with the miſtakes in life there committed, and the proper duties that will be required of her in ſuch a ſtate.

43. Let her be prepared for the duties and employments of a city-life; if her lot ſhould be among the citizens.

44. See ſhe be informed aright in all that belongs more nearly to a country-life, if ſhe be likely to live at a diſtance from city and court.

45. Diſcreetly check her longing deſires after things pleaſant, and uſe her to frequent diſappointments.

46. Inſtruct her thoroughly in the general principles and rules of juſtice and equity, and accuſtom her to apply them.

47. Shew her wherein the true wit and true Decorum do conſiſt, and how to diſtinguiſh them from the counterfeit and affected.

48. Make

48. Make her underſtand the true and falſe modeſty, and the danger of being impoſed on by this under the maſk of that.

49. Take care to fence her againſt the perils of curioſity, and eſpecially againſt all ſuperſtitious enquiries concerning what is future.

50. Put her upon the exerciſe and practice of religion and virtue, in ſuch inſtances as her underſtanding and age are capable of.

51. Let her be inſtructed to do every thing ſeaſonably and in order.

52. Whatever ſhe is ſet to do, let her ſtudy to do it well, and peaceably, and quietly.

53. Teach her to improve every thing, that nothing may be loſt or waſted.

54. Permit her not to hurry herſelf about any thing.

55. Let her always be employed about what is profitable or neceſſary.

56. Let nothing of what is committed to her care, be ſpoiled through her neglect.

57. Let her eat deliberately, chew well, drink in moderate proportions, and at ſeveral times in the middle of a meal, rather than once largely.

58. Let not her appetite be forced with wines, pickles, or ſauces.

59. Let her not eat or drink preſently after exerciſe, or when ſhe is hot, nor let her uſe exerciſe either of body or mind too ſoon after a meal.

60. Let her uſe exerciſe in the morning, give over a little before dinner, and alſo in the evening before ſupper.

61. Let her pleaſe her own fancy in it, but always ſecure decency; never let her be violent at it, or continue it too long.

62. Uſe her to riſe betimes in the morning, and ſet before her in the moſt winning and eaſy manner, an order for the whole day, yet ſo as it may not appear to be a taſk impoſed, but rather a delightful management of time.

63. Sweetly

63. Sweetly remonstrate to her, how absurd it is for an immortal spirit of an heavenly original, to be a drudge in the affairs of the body, or to sink down into the earth, and its pleasure.

64. Represent to her the noble simplicity of the ancients in their habits, in their food, and in their manners.

65. Endeavour to inspire her with a prudent neglect of her outward self, and of all things without.

66. Let her be acquainted with the true value of things, and the subordination that is both in nature and grace.

67. Let her learn the art of being served, and be perfectly well instructed in the rules of christian œconomy.

68. Teach her to distinguish the order, composition, ornaments, and beauties of the mind, and to give them their due place with respect to those of the body, to which they are so vastly superior.

69. Give her to understand how every outward beauty proceeds from an inward order and harmony, and shew her withal how both the inward and outward beauties may be advanced by a proper method.

70. See she be furnished well with the true maxims of nobility and honour, and be sufficiently habituated to distinguish them from the false ones.

When wisdom enters into her heart, and knowledge is made pleasant to her soul, discretion shall preserve her, and understanding shall keep her.

These directions are so just, and so particular, that they are of themselves sufficient to govern a mother's conduct; but still there is so much depending on the good discharge of that duty, that one cannot enlarge too much upon it, and therefore I have these further considerations to offer.

A mother is a title of such tenderness, that we find it borrowed by our common dialect to express the most exuberant kindness; it has the same use even in sacred writ, and is often set as the highest example our weakness

nefs can comprehend, of the divine compaffion. Na has fufficiently fecured the love of mothers to their c dren, without the aid of any pofitive law: yet we this, as other inftincts of nature, is fometimes viola and oftner perverted and applied to miftaken purpo the one by the defect of love, the other by an im dent excefs of it: the defect does, I prefume, n rarely occur than the other; yet fometimes it does l pen, and that either from a morofe fournefs of hum or elfe from too vehement an attention on fomething

Some women have fuch a ruggednefs of nature, they can love nothing; the ugly paffion of anger envy have, like Pharaoh's lean kine, eat up the r amiable of love and joy. Plato was wont to a crabbed, auftere tempers to facrifice to the graces; fuch as thefe had need have a great deal of Chri philofophy, to allay and fweeten their native bitter Others there are who are not void of the affectic love, but it is foreftalled by fome other object, an verted from their children; and it is a little to be doul that the object, which fo diverts it, is none of the l for the wifdom of God has difpofed all duties into a harmony and confent of parts, that one inter not with another; if we love no one prohibited tl all the regular objects of our kindnefs will agree enough, and one need never fupplant another. In it is oft obfervable, that thofe women, who immoder love their own pleafures, do leaft regard their child they look on them as clogs to keep them within d and turn them off to the care of a nurfe or maid, perhaps a dog or a monkey is thought worthy thei attendance.

Plutarch relates a farcafin of Cæfar's to fome for ers whom he faw at Rome, ftrangely fond of fuch animals, and afked them, "Whether the women in "country had no children?" Intimating by it, how u fonable it was for thofe that had, to beftow their ca on fuch creatures. And furely he would not have

a milder reprimand to ſome of our ladies, who not only pleaſe but pride themſelves in thoſe little brutes, ſhewing them to all comers; when perhaps you may converſe with them ſeveral days, before you ſhall by any mention of theirs know that they have a child.

This defect of love many are apt to impute to the mother's transferring the nurſing her child to another; I rather think it is taken up as a piece of ſtate and greatneſs; for no other motive but what is founded in their quality, could ſo univerſally prevail with all that are of it. But ſure this is one of the vain punctilios with which this age abounds. For whatever rank the mother is of, the child bears a proportion to it, and there is the ſame equality between the greateſt lady and her own child, as is between the meaneſt begger and hers; tho' indeed if there were any condeſcenſion in it, the averſions of that ought not to outweigh the impulſes of nature, and the many advantages the child may receive by taking its nouriſhment whence it derived its ſubſtance. Wherefore, though I will not be too poſitive in aſſerting the neceſſity, yet I confeſs I cannot but look with reverence upon thoſe few perſons of honour, who have broken through an unreaſonable cuſtom, and preferred the good of their children, before that fantaſtic privilege of greatneſs. Such muſt with all juſtice be acknowledged to have given a much better evidence of their love to their children, than the others.

There is a fine diſcourſe on this ſubject in the fourteenth book of A. Gellius, where Favorinus the philoſopher is introduced, perſuading a noble lady, notwithſtanding the uſual excuſes, to nurſe her child; and the Counteſs of Lincoln wrote a little book on the ſame ſubject, called her Nurſery, full of fine argument, and capable of convincing any body that is capable of conviction. However, let theſe delicate ones conſider the ſevere words of the prophet, "The ſea-monſters draw out the breaſt, "they give ſuck to their young ones; the daughter of my "people is become cruel, like the oſtrich in the wilderneſs,

"who

"who is hardened against her young ones, as though they "were not hers; her labour is in vain without fear, be-"cause God hath deprived her of wisdom, neither hath "he imparted to her understanding."

But as there may be a fault in the defect, so there may be also in the excess of love. God is the only unlimited object of our love; towards all others it is easy to become inordinate, and in no instance more than in this of children. The love of a parent is descending, and all things move most violently downwards; whereas that of children to their parents commonly needs a spur, this of the parent often needs a bridle, especially that of the mother, which by strength of feminine passion does usually exceed the love of the father. Now to regulate this affection, she is to observe these two rules, That she hurts not herself by it, and that she does not hurt her children. She is in danger of hurting herself by it, if she suffers human affection to swell beyond its banks, so as to come in any competition with the divine; this is to make an idol of her child, for every thing is so to us, which rivals the love of God in our hearts; and he who owns the title of a jealous god, may be provoked, as well by the bowing of ourselves to a living image, as the prostration of our bodies to a dead; accordingly we often see the effects of his jealousy in this particular. The doating affection of the mother is frequently punished with the untimely death of the children; or if not with that, it is many times with a severer scourge, they live to grieve her eyes and to consume her heart, to be ruinous to themselves, and afflicting to their friends, and to force their unhappy mothers to that sad exclamation, "blessed "are the wombs which bare not."

And as this proves often true, when the doatage is general upon all the children, so does it oftner, when it is partial and fixed upon any one; that darling which she makes the only object of her joy, usually becomes that of her sorrow. It is an ordinary infirmity in parents, to

heap all their kindness upon one, to the defrauding of the rest; and too many times upon very undue motives; a little excelling in point of beauty turns the scale, when perhaps many more solid excellencies are the counterpoise. And surely this is not only unjust but irrational in a parent; for all peculiarity of favour in a superior, should be dispensed either by way of reward or encouragement, and neither of these ends can take place, where only the outward form is considered; for that cannot be rewardable to which the party has contributed nothing, and our Saviour tells us, "None can add a "cubit to his stature, nor make one hair white or "black:" it is certain themselves cannot do either, though by the help of artificial hypocrisy they frequently appear to do both.

The only justifiable ground of partiality to children is their virtue, for to that their own choice concurs, and so may intitle them to reward; and it is also in their power to advance, and so encouragements are not cast away upon them; nay, the influences of those may extend farther, and provoke a virtuous emulation in the rest. But then the mother must so manage it, as to evidence, that it is no inequality in her own inclination, but merely the force of the others desert, not the person but the goodness that biasses her; and when virtue is known to be the only ingratiating quality, they will at once learn the way to become hers and God's favourites. Unless it be upon this one design, it is a very unsafe thing for a parent to make any partial discrimination among children, which is sure to tempt the more neglected both to repine at her and envy her darlings Such seeds of rancour have often been by that means sowed in children, as could not be eradicated in their riper years. Nor is the mischief less which she does to her fondlings, who besides that they are exposed to the malice of the rest, are usually spoiled by it, made insolent and untractable perhaps their whole lives after; for where the mother's affection is unbridled, commonly the

the child's will is so too; her fondness superseded discipline and correction which should, as the w speaks, "bow down its neck from its youth." T may be said where the indulgence is more uni all the children, which is in one respect worse t partial, because it spoils more, not one or two, the brood; the doating love of a mother blinds that she cannot see their faults, manacles he that she cannot chastise them, and so their v permitted to grow up with themselves; as the knit and gather strength, so do their ill habit last they are confirmed into an obstinacy; a recompence can the little blandishments and ca a mother make her children, for such importan destructive mischiefs? She therefore who will b kind, must temper her indulgence with a prude rity, or else she eminently violates the second r which she should regulate her love, and does th children which Jacob feared from his father, "l "curse upon them and not a blessing." Indeed the l of approving their love, is by well discharg other branch of their duty, that of care. Witho all the most passionate raptures of kindness are airy apparition, a fantastic scene, and will n advantage a child, than the whole shambles in can feed and nourish it. Now this care is not porary momentary duty, for some one critical but is to attend the child through the several st its minority, infancy, childhood, and youth.

The very best part of their infancy is a seas for those cares which concern their bodies, provid their careful attendance, and all other things con to the strengthening their constitutions, and la foundation for future health and vigour; which interest, not only upon a bodily, but upon an in tual account, the good temperature of the body l great aid towards the free operations of the wherefore Socrates and other philosophers much

d to their disciples the care of health, as that which
the soul from many incumbrances in its pursuit of
wledge. But this health is not always the consequent
very nice and tender breeding, but is very oft over-
wn by it; and if ladies could but find in their
ts to try it, they would, I doubt not, be convin-
that inuring them to moderate hardships would
h more conduce to the establishing and fortifying
r constitutions.

eyond all this, the care of their exterior part is soon
taken by a more important one, that of their inte-
in the timing of which there seems to be a very
mon mistake in the world. We look upon the se-
years of infancy, as the life merely of an animal,
e spent only in the entertainment of sense; and as
ise not to yoke calves, or to back young colts, so
think our children are for a while left at the same
rty, to have no restraint to put on any of their pas-
s; so far from that, we many times excite and fo-
t them, teach children to be angry and envious,
id and sullen, as if we feared their natural propen-
s to all these were too faint, and wanted the help of
tution: but surely this is a great and pernicious er-
and this, supposing children to be so long brutes,
e way to make them so longer; the patrons of Athe-
make it a most constant topic in their disparage-
its of religion, that it is owing to the prejudices
sed in infancy; it were to be wished, that this objec-
might so far be complied with, that the fear of
l, the love of virtue, and hatred of vice, might
e the first possession of the soul, and they be made
noderate their passions, as soon as they are in a ca-
ity to have them excited and engaged.

and truly, if we will observe it, we may see very early
nings of reason in infants, which would sooner
e to a brightness, if we would betimes set to the
tering of those passions which eclipse and darken it.
hild will be quickly taught to know what pleases and

displeases a parent, and by very little taste of r
or punishment will learn to do the one and avo
other; when this is done, the parent has gained th
damental point, that of obedience, and may supe
on it what she pleases. It is then her fault, if the
be not by easy and insensible degrees moulded
right form; 'tis at first all one to a child, whet
name God in an oath or in his prayers; but a m
by punishing the one and rewarding the other, will
ly bring him to know there is a difference, and
portionably in other instances. As to the way
cipline, it may not be amiss to observe, that wher
is occasion for severity, 'tis better to awe by
punishment than by terror; and never to make
infinite and invisible affrightments, the belove
thods of nurses and servants, such as are the me
of spirits and goblins, and leaving in the dark,
often make dastardly and timorous impressions,
worn off by a long age.

A sober sense of things is to be impreſt by
means, and this will be done with most ease, b
the parent and the child, the sooner 'tis set upon
will of a tender infant is, like its limbs, suppl
pliant, but time confirms it, and custom harde
and it is a cruel indulgence to the poor creature,
it contract such habits which must cost him so de
breaking, or dearer if never broken. And if this
care be taken of the infancy, 'twill much ease th
part, that of the childhood; for where the iron
in the neck is broken, where the native stubborn
subdued so early, the yoke will sit easy, all succe
parts of discipline will come with more facility an
fit. The care proper to this age is the instructing
all parts of useful knowledge, of which, as the d
both for the excellency of its nature and its end,
be first ranked, so should it be first and most industr
cultivated, and by all endearing methods impre
only in the understanding but in the Heart. Piet

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humours; for want of which many parents h
in their conduct, one sort of treatment bei
for all children, and the distinguishing that c
wholly on their discerning their particular
which cannot well be done without some con
them.

By this they will, besides, be witnesses how
pose of their time, that they neither lose it
nothing, nor yet misemploy it by doing ill. A
there is scarce any part of the parents care m
tant than this, idleness being no farther rem
vice, than a cause is from its immediate effec
fore if children be permitted to trifle away t
they will soon learn to trifle away their innocen
highly necessary then that they be provided o
fi n of employments, that they may be insensi
on by the variety. Methinks it might very w
trived, that their recrea ions might sometime
such ingen ous exercises, that they may at
play and learn.

There is yet another good effect of the mo
sence with the children, which is perhaps no
rial than the former. It is, that by this associa
with herself, she prevents the danger of wor
children, if their parents allow them not th
ny, are necessarily cast upon that of serva
which there is scarce a greater danger th
youth; for besides that low sort of conve
their minds, makes them mean and sordid, it
rupts their manners too; children usually no
more pestilent infusions from any, than from
vants who desiring to ingratiate themselves, a
no laudable quality whereby to do it, must first
to recommend vice to them, and then by the
ministries in that, have a ready way to introd
selves into favour. Perhaps this will be t
concern only masculine children, and that t
who are commonly in a distinct apartment,

only with their own sex, are more secure. But I not advise mothers to depend too much on that, ey are no surer that their daughters shall not rse with men, nay, men of the meaner sort too, hat their maids and attendants shall not do so; hen it is considered how apt those are to entertain, to invite amours, it is not very probable the rooms they quarter shall be inaccessable to those they ; and it were much safer for children to be in the converse of men, than to be witnesses and vers of the private intrigues of such lovers. The ories of youth are very tenacious, and if they once inted with any indecent thing, will at least be apt collect it, till at last perhaps they come to tran- it. It is therefore in this respect a very useful part mother's care to make herself company to her aters, to prevent the dangers of a more unequal nfectious converse.

t if this be useful in childhood, it is no less than sary in the next period of their time, when they near the growth and age of women; then indeed nother should not only make them her companions er friends, allow them such a kind, yet modest om, that they may have a complacence in her any, and not be tempted to seek it among their ors; that the belief of her kindness may supplant pretensions of those meaner sycophants, who by flatteries endeavour to screw themselves into good opinion, and become their confidents, than h there is nothing more mischievous; those private s that are held with such, serving only to render mutinous against their parents, still inculcating the grand principle of liberty, a word so charming to depraved nature, and especially to youth, that they d not be trusted with such lectures. Besides, those racies are often introductions to worse, many scan- s amours, and unequal matches having had their rom them. It should therefore be the business of

mothers to prevent all such pernicious leagues, by p
engaging them in more safe familiarities, either w
themselves, or some other of whose virtue she has r
son to be confident.

But the infallible preservative against this, and
other mischiefs, is the bringing them into an intim
and conversation with their maker, by fixing a t
sense of religion in their hearts; if that can be effec
ally done, 'twill supersede all other expedients. S
who duly considers she is always in God's presence, w
want no other inspector; nor will she much need a
nisters, who attends to the advices of her own c
science. Neither will it only tend to the securing
innocence but her reputation too, piety being the co
plete armour to defend both their virtue and th
fame. And 'tis extremely necessary they should be f
nished with it at this age especially, when they first
ter into the world, which we may well look on
taking the field, considering how many assaults th
are there like to meet with; and if they go without t
armour, they may, none knows how soon, be incura
wounded; of which, there want not many sad inst
ces, some whereof might probably have been prevent
had the parent taken care to have better fortif
them.

And indeed 'tis matter of great lamentation to
how much this their most important concern is
glected. Many mothers, who are nicely curious in ot
parts of their daughters breeding, are utterly inconsi
rate in this: they must have all civil accomplishmen
but they think it matters not whether they have any t
are Christian; those are excluded out of the scheme
education; and by that means lie under the prejud
of being not only unnecessary, but ungenteel, below
regard of persons of quality. 'Tis much to be fear
that this neglect towards their children, is founded
a previous contempt of piety in themselves, yet I su
pose 'tis often increased by a little vanity they have
see

seeing them excel in some of those exterior qualities, which may recommend them to the humour of the world, upon the improving whereof they are so intent, that more material things are overlooked; and when those are acquired, the pride of shewing them betrays them to other inconveniences.

The mother oft not only permits, but incites the daughter to the opportunities of boasting her excellencies, sends her so oft abroad on that design, that at last perhaps she cannot, when she would, keep her at home, as I believe too many have found experimentally true. In a word, this interval between childhood and maturity, is the most critical point of a woman's life, and therefore should be the most nicely and mainly attended; and a mother had need summon not only all her care and diligence, but her prudence too, well to discharge this part of her obligation.

I cannot help observing, with respect to this relation of a mother, that those who groan under the frustration of their hopes, whose children by any scandalous misbehaviour become the objects of their shame and grief, should soberly consider whether it has not been some way owing to themselves, either by neglect in their education, or by their own ill example. 'Tis usually one, and sometimes both. They that upon recollection can assure themselves 'tis neither, may bear the affliction with much the greater chearfulness; but they that cannot, I am sure ought to bear it with much the more patience and submission, take it as God's lecture of repentance, and look on their childrens faults as the product of their own. And because satisfaction is an indispensible part of repentance, they are with the utmost industry to endeavour the repairing those ruins they have made, by recalling those to virtue, who by their means have strayed from it. 'Tis true, the errors of education, like a subtle poison, do so mix with the blood, so incorporate into the humours and manners, that 'twill be very difficult to check their effects; and there-

fore the less they are themselves able to do
the more earnestly they must importune a high
He who divided the light from the darkness,
rate the effects from the causes, and as he
the natural property of fire in the case of
children, so he only can rescue their children
destruction to which their negligence has expo
But as to the influence their example has had,
do something towards the redress of that, l
them a new copy, making their own change
so remarkable, that they may have the
means of reclaiming, which there was of seduc
And this is a piece of justice which seems to
upon many mothers; the irregularities of yo
hardly have grown to the present height, ha
received warmth and shelter from the practi
elders; which does at once give encouragem
take off restraints: the mother losing not on
thority, but her confidence to admonish o
With what face can she require that strict
modesty of a young girl, which she, who s
matron, will not practice? or tye up the giddy
humour of youth within those bounds she think
for her own? And how ready a retortion
scripture itself afford for such an imposer? "
" teachest another, teachest thou not thysell
then be the care of all mothers, to recommen
children all virtue and piety by their own exa
they may contribute something to their spiritu
as their natural life. That however they m
deliver their own souls, and not have their chi
recoil upon them, as the unhappy originals

Having for several pages treated of a mot
with more particular reference to her dau
us consider it a little as it relates to the sons.
needs much overlook the chief business of ed
have had little consideration for the constitut
man nature, that reckons for nothing the firl

ten years of a boy's life; an age wherein fathers, who, for that time especially, can neither charge themselves with the care of their children, nor be the watchful inspectors of those that they must be trusted to, who usually and unavoidably by most parents, are a sort of people far fitter to be learners than teachers of the principles of virtue and wisdom; the great foundation of both which, consists in being able to govern our passions, and subject our appetites to the direction of our reason. A lesson hardly ever well learnt, if it be not taught us from our very cradles: to do which, requires no less than a parent's care and watchfulness, and therefore ought undoubtedly to be the mother's business to look after it. An exemption from which, quality (even of the highest degree) cannot give: since the relation between mother and child is equal among all ranks of people; and it is a very preposterous abuse of quality, to make it a pretence for being unnatural. This is a truth which perhaps would displease many ladies, were it told them, and therefore probably it is, that they seldom hear it, and not hearing it, they do not understand or consider it; but would they once make trial of it, they would find it would happily restrain them from many of their expensive and ridiculous diversions, by engaging them in a laudable employment, very worthy of the dignity of their nature, and most agreeable to maternal tenderness.

But for want of due consideration, women of quality indulge themselves in a most unnatural neglect of their children, and are perhaps more without excuse for it, than for any other fault that they are ordinarily taxable with. For tho' it is to be feared, that few ladies from the disadvantage of their own education, are so well fitted as they ought to be, to take the care of their children, yet not to be willing to do what they can herein, either as thinking this a matter of too much pains for them, or below their condition, expresses so senseless a pride, and so much want of the affection and com-

passion natural to that sex and relation, that on
almost be tempted to question, whether such wom
any more capable of, than worthy to be the mo
rational creatures.

Natural affection apart, it should be confic
these, that no one is born into the world to li
enjoying the fruit and benefit of other peo
bours, without contributing reciprocally some
other to the good of the community, answerably
station wherein God, the common father of
placed them, who has evidently intended hum
for society and mutual communion, as member
same body, useful every one to each other in t
spective places. Now in what can women, wh
dition puts them above all the necessities or ca
mean or scanty fortune, at once so honourably
usefully, both to themselves and others, be em
as in looking after the education and instruction
own children? This seems indeed to be more pa
ly the business and duty of such, than of any
And if example be necessary to persuade them, t
will not herein do any thing mis-becoming the
the greatest ladies among us may be assured, th
of a condition superior to theirs, have heretofore
far from thinking it any abasement to them to
themselves with the instruction of their own cl
that, to their immortal honour, they have made i
their business to assist in that of other peoples al
were likely one day to be of consequence to th
monwealth. To instance only in the famous Corn
mother of the Gracchi, and Aurelia the mother
gustus, beforementioned, who did this for the son
noblemen of Rome, to whom they had no relat
that of their common country. And shall not the li
sideration, or what is infinitely beyond this, that
children being hereafter for ever happy or mi
according as they live in this world, prevail wi
ladies of our days, who call themselves Christi

employ some of their time and pains upon their own offspring? the care of which, as hath been said, should begin with the first years of childrens lives, in curbing, at the earliest appearance of it, every the least inclination to evil, and accustoming them to an absolute, constant and universal submission and obedience to the will of those who have the disposal of them. Since they will hardly ever after, especially in a great fortune, be governed by their own reason, who are not first made supple to that of others, before they are able to judge of fit and unfit by any other measure, than the direction of such whom they believe to have a just power over them. As they become capable of examining their actions by reason, they should be taught never to do any thing of consequence heedlessly, and to look upon the dictates of their reason as so inviolable a rule of their determinations, that no passion or appetite must ever make them swerve from it. But instead of following this method, it is commonly thought too soon to correct children for any thing, 'till the season is passed for this sort of discipline, which if it come too late, is commonly so far from producing the good it was designed for, that losing the benefit of correction, which if duly applied is of infinite use, it turns to a provocation, and renders that temper stiff and incorrigible which it was meant to supple. Nor is it seldom that thro' this ill-timed discipline, together with that remissness and inequality, wherewith childrens inclinations are over ruled, their parents government over them seems to them not a natural and just right, established for their benefit, but a tyrannical and arbitrary power, which accordingly they, without remorse, disobey, whenever they believe they can do it with impunity. And what is still worse, their evil dispositions, for the most part, are not only not timely enough restrained, but children are actually taught to indulge to their naturally irregular inclinations, by those vicious or wretchedly ignorant people who are placed about them, and who almost universally instil downright

vice

into them, even before they can well ſpeak, as revenge, covetouſneſs, pride, and envy; while the ſilly creatures, who do them ſo unſpeakable miſchiefs, are ſcarce capable of being made to underſtand the harm that they do, but think parents ill natured, or that they have fancies fit only to be ſmil'd at, who will deny their child a thing for no other reaſon, it may be, but becauſe he has deſired it; and who, before he is truſted to go alone, will check his reſentment, impatience, avarice, or vanity, which they think becomes him ſo prettily, neither will ſuffer him to be rewarded for doing what they bid him to do.

This I am ſure, that whoſo has tried how very little ſenſe is to be met with, or can be infuſed into nurſes and nurſe-maids, and with what difficulty even the beſt of them, by thoſe who make it their buſineſs to watch over them, are reſtrained from what they are perſuaded has no hurt in it, will ſoon be convinced how unfit it is to truſt children any more than is neceſſary, in ſuch hands. And no wiſer than ſuch, if not much worſe, are the greateſt part of thoſe, who are uſually their immediate ſucceſſors, as young ſcholars, and French menials, erected into tutors and governeſſes, only for the ſake of a little Latin and French.

Mr. Locke, in his excellent treatiſe of education, ſhews how early and how great a watchfulneſs and prudence are requiſite to the forming the mind of the child to virtue; and whoſo ſhall read what he has writ on that ſubject, will, it is very likely, think, that few mothers are qualified for ſuch an undertaking as this: but that they are not ſo, is the fault which ſhould be amended. However their preſumed willingneſs to be in the right, where the happineſs of their children is concerned in it, muſt certainly enable them, if they were but convinced that this was their duty, to perform it much better than ſuch people will do, who have as little ſkill and ability for it as themſelves, and who, beſides that they rarely deſire to learn any more than they have, are not induced by affection to do for thoſe under their care all the good

that

t they can. Since then the affairs either of men
hings, or of their private estates, or the service of their
mary, all which are independent their business, al-
them not the leisure or inclination after the education
their children; and that otherwise also, they are na-
illy less capable than women of that complaisance and
dness which the right instruction and the weak-
ts also of childhood require; and since servants are
ar from being fit to be relied upon in that great con-
, that to watch against the impediments they actu-
bring thereto, is no small part of the care that a
parent has to take; I do presume that, ordinarily
king, this so necessary work of forming betimes
minds of children, so as dispose them to be here-
wise and virtuous men and women, cannot be well
rmed without the mothers careful attendance to it.
re are not many fathers that are able and willing to
just encouragement to wise, virtuous, and well bred
en, to take the place of parents in governing and
ching their children; beside, the world doth not
nd with such persons, and the few that are so quali-
have reason to hope and seek for more profitable
oyments; much less can those great numbers who
smaller estates, afford to reward persons of true
and merit for governing their children. Some
persons indeed may be procured by men of high
or great fortunes, and even they, if they do re-
in proportion to the importance of the charge, and
erit of the tutors, will find the cost to be an un-
urden; unless they would be content, on this ac-
to abridge themselves of their extravagant ex-
, which are usually the last that men will deny
elves.

indeed wonderful, if we consider men as rational
res, to see how much money they will often bestow
on their vices only, for this is not so unaccountable,
on mere fashionable vanities, which give them more
than pleasure in the enjoyment; yet at the same
time

time be as sparing as possible, of cost upon a chil
cation: if they have but tutors for their childr
at easy rates, tho' they be never so mean and un
they are satisfied; when it is certain, that for
considerable enough to make it worth their whil
of a far different character from such as do for t
part undertake it, would be induced to accept e
early charge of childrens instruction. But every
man of a good family, or good estate also, is not
cumstances to propound such sufficient rewards;
what the most can afford to give, very few cap
performing this matter well, will trouble the
about it; at least with such pupils as must be allow
nurses or maids; wherefore no other remedy I
can be found but in returning still to our conclusio
this great concernment, on which no less than
temporal and eternal happiness doth mightily d
ought to be the care and business of mothers. N
women seem less peculiarly adapted by nature
charge, than they are by duty strongly engaged
if the author of nature, as no doubt he did,
this to be their province in that division of the c
human life, which ought to be made between a m
his wife; for that softness, gentleness, and tend
natural to the female sex, render them much more
ble than men are of such an insinuating condesc
to the capacities of young children, as is necessary
instruction and government of them, insensibly,
their early inclinations; and surely these distingu
qualities of the sex were not given barely to d
when they may so manifestly be profitable also, if
with well-informed understanding; and from w
being naturally thus fitted to take this care of thei
ones it follows, that besides the injustice done to
selves thereby, it is neglecting the direction of
for the well breeding up of children, when lad
rendered incapable of it, through the want of suc
improvements of their reason as are requisite to

That this has been no more reflected upon, from a principle of pity to that tender age of children, which so much requires help, seems very strange; for what can move a juster commiseration, than to see such poor innocents so far from having the aid they stand in need of, that even those who they most wish to do them good, and who resent with the deepest compassion every little malady that afflicts their bodies, do never attempt to rescue them from the greatest evils which attend them in this life, but even themselves assist to plunge them therein, by cherishing in them those passions, which will inevitably render them miserable? It can never be otherwise, while women are bred up in wrong notions of religion and virtue, or to know no use of reason, but in the service of their passions and inclinations, or at least of their comparatively trivial interests.

To assert, upon this occasion, that ladies would do well, if before they came to the care of families, they employed some of their many idle hours in gaining a little knowledge in languages, and the useful sciences, would be, I know, to contradict the sense of most men; but yet I think that such an assertion admits of no other confutation than the usual one, which opposite opinions to theirs are wont to receive from people who reason not, but live by fancy and custom, and that is to be laught at; for it cannot be denied, that this knowledge would hereafter be more or less useful to ladies, in enabling them, either themselves to teach their children, or better to over-see and direct those that do so; and tho' this learning is perhaps the least part in education, it is not to be neglected, but even betimes to be taken care of, lest a habit of idleness or inapplication of mind be got, which once contracted is very hardly cured.

This being so, and that the beginnings of all science are difficult to children (who cannot like grown people fix their attention) it is justly to be feared, that they should by the ill usage they receive from the impatience and peevishness of such teachers, as servants or young tutors, take

take an averſion to learning; and we ſee in effect this very frequently happens; for the teaching of children, ſo as not to diſguſt them, requires much g patience and addreſs, than common people are capable of, or than moſt can imagine who have n experience of it: But ſhould ſuch teachers as we ſpoken of, have the neceſſary complaiſance for they teach, there is then, on the other ſide, a yet g danger to be apprehended from them; the bad of which will be, that by an affection natural in ch of imitating thoſe they love, they will have their ners and diſpoſitions tinctured and tainted by th perſons ſo dear to them.

Now both the inconveniences here mentioned at leaſt in great meaſure, if not wholly be rem would mothers but be at ſo much pains as to teac children, either altogether, or a good part them what it is fit for them to learn in the firſt eight years of their lives; as to read Engliſh perfectly, derſtand ordinary Latin and arithmetic, with ſo neral knowledge of geography, chronology, and h moſt or all of which things may at that young a underſtood by a child of a very ordinary capacit may be ſo taught children as that they may learn almoſt inſenſibly, in play if they have ſkilful tea It ſeems to me therefore that young ladies cann ter employ ſo much of their time as is requiſite than in acquiring ſuch qualifications as theſe, wh be of ſo great uſe to them hereafter; however, who have not made this early proviſion of ſuch ſci are yet truly deſirous to do their children all th that is in their power, they may, tho' not with th facility, be able to inſtruct them alike, notwithſta that diſadvantage; and Mr. Locke on the experie it has aſſerted, that a mother who underſtands no beforehand, may yet teach it to her child; which can, it is not to be doubted, but that ſhe may do th in all the reſt; ſuch a ſuperficial knowledge as wi

to enter any one in every of the above-mentioned sciences, is much easier attained than the Latin tongue; and if a mother has ever so little more capacity, she may easily keep before him in teaching both him and herself together, by which means she will make herself the best reparation that she can for her own past neglect in it, or that of her parents. One of the most useful and necessary duties of parents, is to take care to catechize their children, which has of late been shamefully neglected, as indeed have been too much all the other duties of parents, as if all the obligations lay upon their children, and there were none incumbent upon them.

It is a known saying of Melancthon, that there are three things extremely difficult, to "bear children, to instruct and bring them up to be men, and to govern them "when they arrive at man's estate." The instruction of children is none of the least difficult of these; for to do it to the best advantage, does not only require great sagacity to discern their particular disposition and temper, but great discretion to deal with them, and manage them, and also continual care and diligent attendance, to form them by degrees, to religion and virtue.

It requires great wisdom and industry to advance a considerable estate, much art, contrivance and pains to raise a great and regular building: but the greatest and noblest work in the world, and an effect of the greatest prudence and care, is to rear and build up a man, and to form and fashion him to piety, justice, temperance, and all kind of honest and worthy actions. Now the foundations of this work are to be carefully laid in the tender years of children, that it may rise and grow up with them, according to the advice of the wise man, "train up a child in the way he should go, and when "he is old he will not depart from it" By childhood is understood the age of persons from their birth, but more especially from their first capacity of instruction, till they arrive at the state and age which next succeeds childhood, which we call youth, and which is the proper

season

feason for confirmation; for when children have been well catechised and instructed in religion, then is the fitest time for them to take upon themselves, and in their own person to confirm that solemn vow, which by their sureties they made at their batism. Parents must carefully instruct their children in the course of life they ought to lead, in the knowledge and practice of their whole duty to God and man, which they ought to observe and perform all the days of their lives.

And the conseqnent fruit and benefit of this good education is, that children when they are old will not depart from it. Which we are to understand according to the moral probability of things, not as if this happy effect did always and infallibly fo low upon the good education of a child, but that this very frequently is, and may probably be presumed and hoped to be, the fruit and effect of a pious and prudent education.

We cannot enough urge the great duty incumbent upon all mothers, in the tender and careful nursing of children: this affection and tenderness, nature, which is our secret guide and director, has implanted in all living creatures towards their young ones, and there cannot be a greater reproach to creatures endued with reason, than to neglect a duty which nature directs even the brute creatures to, by a blind and unthinking instinct. It cannot therefore be neglected without a downright affront to nature; nothing as we have hinted elsewhere, can excuse it, but disability, sickness, or the evident danger of the mother, or the interposition of the father's authority, or some very extraordinary and public necessity.

This I foresee will seem a very hard saying to nice and delicate mothers, who prefer their own ease and pleasure to the fruit of their own bodies; but whether they will mind or not mind it, we must deal plainly with them in a matter of so much importance to them, and be so faithful as to tell them, that this is a natural duty, and because it is so, of a more necessary and indispensable

dispensable obligation, than any positive precept of revealed religion, and that a general neglect of it is one of the great and crying sins of this age and nation, and which, as much as any sin whatsoever, is evidently a punishment to itself in the palpable ill effects and consequences of it.

The neglect of this duty is a sort of exposing of children, especially when it is not done, as very often it is not, with more than ordinary care and choice; it always exposes them to manifest inconvenience, and sometimes to great danger, even to that degree as in the consequence of it, is but little better than the laying a child in the streets, and leaving it to the care and compassion of a parish. There are two very visible inconveniencies which do commonly attend it.

Strange milk, which is very disagreeable to the child, and with which the child to be sure sucks in the natural infirmities of the nurse, together with a great deal of her natural inclinations and irregular passions, which many times stick by the child a long time after; and, which is worse than all this, it sometimes happens that some secret disease of the nurse is conveyed to the child.

A shameful and dangerous neglect of the child, especially by such nurses as make a trade of it, of whom there are great numbers in and about this great city, who after they have made their first and main advantage of the child, by the excessive, not to say extravagant vails, which usually here in England, above all other places in the world, are given at christnings, grow very negligent; and then by the straight allowances which are commonly made afterwards for the nursing, and keeping of the child they are tempted to be unnatural; for if the child die for want of due care, the nurse is at liberty to make a new advantage by taking another.

Nor can it well be otherwise expected than that a nurse, who by this course is first made to be unnatural to her own child, should have no great care and tenderness for a child which is not her own. I have heard a very

means sufficient to excuse mothers, no not those
highest rank and quality, from the natural ob-
on of it; and they are these, the manifest trouble,
he manifold restraints which the careful discharge
s duty does unavoidably bring upon those who
it themselves to it.

r the troub'e of it, I have only this to say and I
that no more need be said about it, that no body
charged from any duty, by reason of the trouble
h necessarily attends it, and is inseparable from it;
God who made it a duty, foresaw the trouble of
hen he made it so.

to the manifold restraints which it lays upon mo-
, this will best be answered by considering of what
e those restraints are, and they are chiefly in these
he like instances. This duty restrains mothers
spending their morning and their money in curious
costly dressings, from mispending the rest of the
n formal, and for the most part impertinent visits,
in seeing and hearing plays, many of which are
ier fit to be seen nor heard by modest persons, or
who pretend to religion or virtue, as 'tis to be
d all Christians do, especially persons of higher
and quality; and it restrains them also from trifling
a great part of the night in gaming and r vel-
till past midnight, I am loth to say how much—
hese are those terrible restraints which this natural
of mothers nursing their children lays upon them;
I cannot but think all these to be very happy re-
ns; happy surely for the child, and in many re-
ts happy for the father, and for the whole family,
ch by this means will be kept in much better order;
happiest of all for the mother, who does therein
only discharge a great and necessary duty, but is
by also hindered from running into a great many
ts, which, before they will be forgiven, must cost
a deep contrition and a very bitter repentance.

The

The next particular, wherein the good educ children does consist, is in bringing them to be b and admitted members of Christ's church at th appointed or accustomed in the national church c the parents are members. They should bring the church to be there publicly initiated and solem mitted by baptism. This the rules of the church land do strictly injoin, unless the child be in da death; and in that case only it is allowed to ad baptism privately, and in a summary way, with forming the whole office. But then if the child is ordered that it shall be brought to church, wl remainder of the office is to be solemnly perfor

I know that of late years, since our unhappy sions, this sacrament has very frequently been stered in private: and ministers, to avoid the gr chief of separation, have been in a manner nec to comply with the obstinacy of the greater an powerful of their parishioners, who for their eas mo r, or for the convenience of a pompous chr will either have their children baptized at home minister, or if he refuse, will get some other mi do it, which is very irregular.

Now I would intreat such persons calmly to der how contrary to reason, and to the plain desig institution of this sacrament, this perverse cust their obstinate resolution in it is: for is there a society or corporation, into which persons are ac without some kind of solemnity? and is the p of being admitted members of the christian chur heirs of the great and glorious promises and bles the new covenant of the gospel, less considerab fit to be conferred with less solemnity those v Christians in good earnest, will, without my usin words about it, consider what has been said particular.

Another and very necessary part of the good tion of children is by degrees to inform them an

fully instruct them in the whole compass of their duty to God, their neighbour, and themselves, that so they may be taught how to behave themselves in all the steps of their life, from their first capacity of reason, 'till they arrive at the more perfect use and exercise of that faculty. If they be well instructed at first, they will be better able to direct and govern themselves afterwards.

This duty God does expresly and very particularly charge upon his own people, the people of Israel: speaking of the laws which he had given them, "thou shalt" says he, "teach them diligently unto thy children, and "shalt talk of them when thou sittest in thine house, and "when thou walkest by the way, when thou liest down and "when thou risest up." And thu God long before, said, that Abraham the father of the faithful, would do: "I know "Abraham," says he, "that he will command his children "and his houshold after him to keep the way of the lord."

This work ought to be begun very early, upon the first budding and appearance of reason and understanding in children. "whom shall he teach knowledge? whom "shall he make to understand doctrine? them that are "weaned from the milk and drawn from the breast, &c."

To this end we must, by such degrees as they are capable of, bring them acquainted with God and themselves; and in the first place we must inform them, that there is such a being as god, whom we ought to honour and reverence above all things: And then, that we are all his creatures, and the works of his hands; that he continually preserves us, and gives us all the good things that we enjoy; and therefore we ought to ask every thing of him by prayer, because this is an acknowledgement of our dependence upon him; and to return thanks to him for all that we have and hope for, because this is a just and easy tribute, and all that we can render to him for his numberless favours and benefits.

And after this, they are more particularly to be instructed in their duty towards God and man: and because fear and hope are the two passions which do chiefly

chiefly ſway and govern human nature, the ſprings and principles of action; therefore ch ſhould be carefully informed, that there is a lif death, wherein men ſhall receive from God a n and eternal reward, or a terrible and endleſs p ment, according as they have done or neglected duty in this life. That God will love and reward who do his will and keep his commandments, b execute a dreadful puniſhment upon the work iniquity, and the wilful tranſgreſſors of his laws.

And according as they are capable, they are made ſenſible of the great degeneracy and corr of human nature, derived to us by the fall and tranſgreſſion of our firſt parents; and of the way recovery out of this miſerable ſtate by Jeſus Chri, God has ſent in our nature to purchaſe and acco the redemption and ſalvation of mankind from the vity of ſin and ſatan, and from the damnation of

The good education of children conſiſts not o informing their minds in the knowledge of Go their duty, but more eſpecially in endeavourin the greateſt care and prudence to form their liv manners to religion and piety: And this muſt b by training them in the exerciſe of all moral and tian graces and virtues: as,

To obedience and modeſty, diligence and ſin tenderneſs and pity, as the general diſpoſitions to and religion.

To the good government of their paſſions, a their tongue, and particularly to ſpeak truth, a hate lying, as a baſe and vile quality.

To devotion towards God, to ſobriety and c with regard to themſelves, and to juſtice and c towards all men.

Parents muſt take great care to maintain their rity over their children, by inculcating into the doctrine of obedience; otherwiſe they will neg gard their commands, nor hearken to and follow

This is part of the character of Sylla, Marius, Catiline, those great disturbers of the Roman stat well as of Cæsar and Pompey, who were much gr and better men, but yet gave trouble enough to t country, and at last dissolved the Roman comm wealth, by their ambition and contention for supe rity. This is a part of all their characters, that they of a vigorous and indefatigable spirit. Diligence i self then is neither a virtue nor a vice, but may be plied either way, to good or bad purposes; and where all other requisites do concur, it is a very per instrument for virtue.

Let children therefore be bred up to diligence, if you desire they should excel in any kind, the "dili "hand" says Solomon, "maketh rich; rich in e "rich in knowledge; seest thou a man diligent in "business? he shall stand before princes." And ag "the hand of the diligent shall bear rule." Can we examples to shew us how the greatest men in the w have distinguished themselves by their diligence? busy active times cannot but furnish us with innu rable instances; happy for themselves and us, if diligence was made the instrument of virtue, and exercised in the advancement of division and confu

Diligence puts almost every thing in our power, will in time make children capable of the best and gr est things: whereas idleness is their bane and r it is the unbending of their spirits, the rust of thei culties, and as it were the laying of their mind fall not as husbandmen do their lands, that they might new heart and strength, but to impair and lose that w they have. Children that are bred up in laziness, a most necessarily bad, because they cannot take the p to be good; and they cannot take pains because have never been inured and accustomed to it, w makes their spirits restive; and when you have occ to quicken and spur them up to business, they will stock still.

Th

Therefore never let your children be without a calling, or without some useful, or at least innocent employment, that will take them up; that they may not be put upon a kind of necessity of being vicious, for want of something better to do. The Devil tempts the active and vigorous into his service, knowing what fit and proper instruments they are to do his drudgery; but the slothful and idle, no body having hired them and set them to work, lie in his way, he stumbles upon them as he goes about: They in a manner offer themselves to his service, and having nothing to do, they even tempt the Devil himself to tempt them, and to take them in his way.

Sincerity is so absolutely necessary to the well educating of children, that what has been already said of it, is doubtless more than sufficient to put parents upon impressing it strongly on the minds of their children, by frequent and earnest instruction. It is not so properly a single virtue as the life and soul of all other graces and virtues, and without it, what shew of goodness soever a man may make, he is unsound and rotten at the heart. Let this disposition be above all things cherished in children, as that which, when they come to be men, will be the greater security and ornament of their lives.

When they come to engage in business, and to have dealings in the world, tenderness and pity will be a good bar against injustice and oppression, will be continually prompting us to charity, and will fetch powerful arguments for it from our own bowels. To cultivate this goodness and tenderness of nature, this so very human and useful affection, keep children as much as is possible out of the way of bloody sights and spectacles of cruelty; discountenance in them all barbarous usage of creatures under their power: do not allow them to torture and kill them for their sport and pleasure, because this will insensibly and by degrees, harden their hearts, and make them less apt to compassionate the wants of the poor, and the sufferings and afflictions of the miserable.

Children muſt be trained up to the government their paſſions and of their tongues, as the main found ons of religion and virtue. It is the diſorder of the ſions, more eſpecially of deſire, and fear, and an which betrays into many evils. Anger prompts me contention and murder; inordinate deſire, to covet neſs, fraud and oppreſſion; and fear many times a men into ſin, and deters them from their duty. N if theſe paſſions be cheriſhed, or even but let alon children, they will in a ſhort time grow headſtrong unruly, and when they come to be men, will corrupt judgment, turn good-nature into humour, and un ſtanding into prejudice and wilfulneſs; but if they carefully obſerved, and prudently refrained, they by degrees be managed, and brought under governm And the excreſcences of them being pruned away, t may prove excellent inſtruments of virtue.

Be careful therefore to diſcountenance in children e thing that looks like rage and furious anger, and to ſ them the unreaſonableneſs and deformity of it: ch their longing deſires after things pleaſant, and uſe t to frequent diſappointments of that kind; that w you think fit to gratify them, they may take it fo favour, and not challenge every thing they hav mind to, as their due; that they may by degrees le to ſubmit to the more prudent choice of their pare as being much better able to judge what is good an for them.

When you ſee them at any time apt, out of fear neglect their duty, or to fall into any ſin, or to be ten ed, by telling a lye, to commit one fault to hide excuſe another, which children are apt to do; the remedy of this evil will be to plant a greater againſt a leſs, and to tell them what and whom ſhould chiefly fear: "not him who can hurt and kil "body, but him, who after he hath killed, can de "both body and ſoul in hell."

The neglect of children in this matter, the not teaching them to govern their passions, is the true cause why man that have proved sincere Christians, when they come to be men, have yet been very imperfect in their conversation, and their lives have been full of inequalities and breaches, which have not only been matter of great trouble and disquiet to themselves, but of great scandal to religion; when their light which should shine before men, is so often darkened and obscured by these frequent and visible infirmities.

To the end that children may learn the government of their tongues, teach them silence, especially in presence of their betters. And as soon as they are capable of such a lesson, let them be taught not to speak, but upon consideration, both of what they say, and before whom. Above all, inculcate upon them that most necessary duty and virtue of speaking truth, as one of the best and strongest bonds of human society; and possess them with the baseness and vileness of telling a lye. For if it be so great a provocation to give a man the lye, then surely to be guilty of that fault must be a mighty reproach.

They who write of Japan tell us, that those people, tho' mere heathens, take such an effectual course in the education of their children, as to render a lye and breach of faith above all things odious to them; insomuch that it is a very rare thing for any person among them to be taken in a lye, or found guilty of breach of faith. And cannot the rules of christianity be rendered as effectual to restrain men from these faults, which are scandalous even to nature, and much more so to the Christian religion?

To the government of the tongue, doth also belong the restraining of children from lewd and obscene words, from vain and profane talk, and especially from horrid oaths and imprecations: From all which they are easily kept at first; but if they are once accustomed to them, it will be found no such easy matter for them to get quit

of these evil habits. It will require great atten
watchfulness over themselves, to keep oath
their common discourse; but if they be heate
passion, they throw out curses and oaths, as
as men that are highly prevoked, fling stone
thing that comes next to hand at one another.
ge ous a thing is it to let any thing that is bad
dren, grow up into a habit.

As the principal and essential parts of religion
tue, let children be carefully bred up to sob
temperance in regard to themselves, under whic
so comprehended purity and chastity. The gover
the sensual appetite, as to all kind of bodily pl
not only a great part of religion, but an exce
strument of it, and a necessary foundation of p
justice. For he that cannot govern himself, is
to discharge his duty either to God or men. W
St. Paul puts sobriety first, as a primary and
virtue; in which men are instructed by the
religion; and which must be laid as the founda
as piety towards God, and of righteousness to me
"grace of God for some calls the gospel," that b
"vation unto all men, hath appeared, teaching u
"nying ungodliness and worldly lusts, we shoul
"berly, and righteously or godly in this present
It first teaches us to live soberly, and unless we
children to this virtue, we must never expect
will either live righteously or godly in this prese

They must especially be bred up to great te
in diet, which will retrench the fuel of other i
appetites. It is a good saying, "a well-mann
"and well governed appetite in matter of m
"drinks, is a great part of virtue." I do not mean
dren should be brought up according to the rule
sian diet, which sets an equal stint to all stomach
as senseless a thing as a law would be, whic
enjoin that shoes for all mankind should be ma
one and the same last; but that they should

temperately, and allowed such food, both for quantity and quality, as is convenient for them.

What follows next in the education of children, is to train them up to a serious and unaffected piety and devotion towards God; still and quiet, real and substantial, without much shew and noise; and as free as may be from all tricks of superstition, or freaks of enthusiasm, which, if parents and teachers be not very prudent, will almost unavoidably insinuate themselves into the religion of children; and when they are grown up, will make them appear, to wise and sober persons, fantastical and conceited, rendering them very apt to impose their own foolish superstitions and wild conceits upon others, who understand religion much better than themselves.

Let them be taught to honour and love God above all things; to serve him in private, to attend [illegible] upon his public worship, and to keep their minds intent upon the several parts of it, without wandering and distraction. To pray to God as the fountain of all grace, and the giver of every good and perfect gift; and to acknowledge him, and to render thanks to him, as our most gracious and constant benefactor, and the great patron and preserver of our lives; to be careful to do what he commands, and to avoid what he has forbidden; to be always under a lively sense and apprehension of his pure and all seeing eye, which beholds us in secret; and to do every thing in obedience to the authority of that great lawgiver, who is able to save and to destroy.

Parents should have a strict regard, in the education of their children, to justice and honesty; they should convince them that they ought to defraud and oppress no man, to be as good as their word, and to perform all their promises and contracts. They should endeavour to imprint upon their minds the equity of that great rule which is so natural and so easy, that even children are capable of it, I mean that rule which our Saviour tells us

[illegible] law and [illegible] to do to [illegible]
would have [illegible] if we were in
and circumstances [illegible] they in [illegible]

You [illegible] have to deal with
[illegible] in all your dealin
[illegible] your own souls, a
[illegible] not only that y
[illegible] upon the [illegible] you leave the
[illegible] them to injustice
[illegible] which in this pa
[illegible] any one thing
[illegible] which it see
[illegible] is in truth a manly
[illegible] wherefore i
[illegible] they will [illegible] practise, an
[illegible] because they have least
[illegible] in many particular cases, and becau
have so little sense of the great virtue
They should not be allowed to cheat, no
[illegible] even when they play for little
[illegible] they practise it in that case, and be
[illegible] they will be much more tempted to
[illegible] gain a great deal by it.

[illegible] or in his [illegible] of Cyrus, which
[illegible] of a well-educated prince, tells
[illegible] story concerning young
[illegible] the better to make him un
[illegible] this case to him: "yo
[illegible] two boys playing of differ
[illegible] a very long coat, and
[illegible] if you were a judge, how
[illegible] two garments?" Cyrus immed
[illegible] reason, as he thought, pass
[illegible] The taller boy should have
[illegible] of the lower form

well; but he did not put this case to him as a taylor, but as a judge, and as such he had given a very wrong sentence; for a judge ought not to consider what is most fit, but what is just; not who could make best use of a thing, but who has most right to it.

By these familiar ways may the principles of virtue be instilled into children, and there is nothing wherein they may be more easily missed than in justice; in matter of right and wrong. They should therefore be taught the general rules of both, because, if we would teach them to do justice, and to avoid doing injustice, we must teach them to know what is justice and what injustice; for many are unjust merely out of ignorance, and for want of knowing better, and cannot help it.

As charity, I mean chiefly to the poor and destitute, is an essential, so it is a most substantial part of religion. This disposition must be encouraged in children, not only by example but by frequent inculcating it upon them by passages of scripture: as, that "pure religion and "and undefiled before God and the father is this, to visit the fatherless and the widows in their affliction;" that, "as we sow in this kind, so shall we reap;" that, "he "shall have judgment without mercy, who hath shewed "no mercy;" that at the judgment of the great day, we shall in a particular manner be called to account for our practice or omission of this duty, and shall then be absolved or condemned, according as we have exercised or neglected this great virtue of the Christian religion.

Let parents always bear in mind, that the good education of children consists in giving them good example. This course David took in his family, as appears by that solemn resolution of his, "I will behave myself wisely in "a perfect way, I will walk within my house with a per-"fect heart." Let parents and masters of families give good examples to their children and servants, in a constant serving of god in their families, which will nourish religion in those that are under their care. And let them also be exemplary in a sober and holy conversation, before those that belong to them.

They muſt alſo take care that their children
is poſſible, have no bad examples to converſe
ther among their ſervants, or their own co
left "by walking with them they learn their
"get a blot to their ſouls." There is contagi
ample, and nothing does more ſlily insinuate
gain upon us than a living and familiar pattern
fore, as much as lies in parents, let childre
have good examples before them; eſpecially l
themſelves be exemplary to them in the b
becauſe their example is of all others the moſt
and carries greateſt authority with it; withou
ſtruction will ſignify very little, and the great
efficacy of it will be loſt. We ſhall find it ve
perſuade our children to do that which they
not practiſe ourſelves: For even children hav
ſenſe and ſagacity, as to underſtand that a
more real than words, and a more certain ind
what a man does really and inwardly believ
ple is the moſt lively way of teaching, and
children are much given to imitation, it is a
delightful way of inſtruction, and that of w
dren are moſt capable, both becauſe it is be
ſtood, and is apt to make the deepeſt impre
them.

Parents then, above all others, have one
to be good themſelves, for the ſake of their
If you deſire to have them good, the beſt wa
them ſo, is to give them the example of it
good yourſelves. For this reaſon parents ſh
great care to do nothing but what is worthy of
Your children will follow you in what you d
fore do not go before them in any thing th
the bad example of parents is both a tempt
encouragement to children to ſin, becauſe it
of authority for what they do, and looks like
cation of their wickedneſs.

caution and amendment, ought to be ſufficient in this kind, becauſe the end is always to give meaſure to the means. And where a mild and gentle rebuke will do the buſineſs, reproof may ſtop there without proceeding further; or when that will not do, if a ſharp word, and a ſevere admonition will be effectual, the rod may be ſpared.

Provided always that your lenity give no encouragement to ſin, and be ſo managed, that children may perceive that you are in good earneſt, and reſolved, that if they will not reform, they ſhall certainly be puniſhed. And provided alſo, that your lenity bear a due proportion to the nature and quality of the fault. We muſt not uſe mildneſs in the caſe a a wilful and heinous ſin, eſpecially if it be exemplary, and of public influence. To rebuke gently upon ſuch an occaſion, is rather to countenance the fault, and ſeems to argue, that we are not ſenſible enough of the enormities of it, and that we have not a due diſlike and deteſtation for it. Such cold reproofs were thoſe which old Eli gave his ſons, "Why do you ſuch things? For I hear of your evil "doings by all this people," that is, their carriage was ſuch as gave public ſcandal. "Nay my ſons, for it is "not a good report that I hear; you make the Lord's "people to tranſgreſs."

Such a cold reproof as this, where the crime was ſo great and notorious, was a kind of allowance of it, and a partaking with them in their ſin. Thus God interprets it, and therefore calls it a kicking at his "ſacrifice, "and a deſpiſing of his offering:" for which he threatens Eli with moſt terrible judgments, "becauſe his ſons made themſelves vile and he reſtrained them not."

Wherefore our ſeverity muſt be proportioned to the crime; when the fault is great, the greater ſeverity muſt be uſed; ſo much at leaſt as may be an effectual reſtraint for the future. Here was Eli's miſcarriage, that in the caſe of ſo great a fault as his ſons were guilty of, his proceeding was neither proportioned to

"in that day I will perform against Eli all things which I "have spoken concerning his house; when I begin I will "also make an end. For I have told him that I will judge "his house for ever, for the iniquity which he knoweth, "because his sons made themselves vile, and he restrained "them not. And therefore I have sworn unto the house of "Eli, that the iniquity of Eli's house shall not be purged "with sacrifice nor offering for ever." I know very well that this enormous wickedness of Eli's sons was committed by them after they were grown to be men; but this instance is nevertheless to our present purpose; there being hardly any doubt to be made, but that it was the natural effect of a remiss and too indulgent education.

God very often does correct and remarkably punish fond parents, by those very children who have wanted reproof and correction; of which the sacred writ gives us a remarkable instance in Adonijah, upon the mention of whose rebellion against David his father, the text takes particular notice of his father's extreme fondness of him, as both the procuring and meritorious cause of it; for his father had not displeased him at any time in saying, "why hast thou done so?" the son of Sirach tells us, that "he that chastiseth his son, shall have joy of him."

Another duty of parents very much of late neglected in the education of their children is, the bringing them to be publicly catechised by the minister to prepare them for solemn confirmation. Catechising is, as every one knows, a particular way of teaching by question and answer, accommodated and fitted for the instruction of children in the principles of religion. I do not find indeed that this particular method is any where enjoined in scripture, but instruction in general is: and I doubt not but that upon this general warrant, parents and ministers may use that way of instruction of children, which is most fit and proper to instil into them the principles of religion. The necessity and great usefulness of catechising, appears from the particular advan-

tage

of ie children, because they are subject to
ect and want of attention. Now catechising
remedy against both these, because by ques-
ion them, children are forced to take notice of
ngs, and each gives some answer to the ques-
n asked: and a catechism, being short, and
g in a little compass the most necessary princi-
religion, is the more easily remembered.
Seldom happens, that children which have
catechised, have any clear and competent
ge of the principles of religion; and for want
are incapable of receiving any great benefit by
which suppose persons to be in some mea-
ndled beforehand in the main principles of

n, if they have no principles of religion fixed
, they become an easy prey to seducers: and
ful experience of this, among many other dis-
fts of our civil confusions: public catechising
almost wholly disused, and private too in many
. Endeavours have been lately used, to revive
ias a practice among the more ordinary sort of
but those of a higher rank disdain to have their
catechised in public by the minister, as if they
fools to be saved as well as their inferiors; as
rth was theirs, and heaven belonged literally
or. Had catechising of children been continued,
y probable that this age would have been in-
ith fewer errors, [illegible] children, and that there
ot have been so [illegible] the funda-
of religion. F[illegible] observa-
at catechising, [illegible] martyrs,
en the two g[illegible] rell-

e being then [illegible] these
way of instru[illegible] of fa-
hould certainly [illegible] with
to their chil[illegible] more

not be heavy upon him.

The last thing to be considered, towards th of the duty incumbent on parents to give t dren a religious education, is the bringing of t bishop to be solemnly confirmed, by their ta themselves the vow, which, by their sureties tered into at their baptism.

This is acknowledged by almost all sects of Christians, to be of primitive antiquity, a great use, when it is performed with that du tion of persons for it, by the ministers to wh they belong, and with that seriousness and which the nature of the thing does require.

And to that end, it were very desirable, t mations should be more frequent, and in sm bers at a time, that so the bishop may app more particularly to every person that is to be that by this means the thing may make t impression, and lay the stronger oblig them.

One thing more were to be wished, both confusion, and for the ease also of the bisho work may not be endless, that ministers care, that none may present themselves to or be presented by the ministers, to be conf cond time; because a great many are wan

All fathers and mothers must endeavour, in the education of their children, to discover their particular temper and disposition, that they may suit and apply themselves to it, and by striking in with nature, may steer and govern them in the sweetest and easiest way. This is like knowledge of the nature of the ground to be planted, which husbandmen are wont very carefully to enquire into, that they may apply the seed to the soil, and plant in it that which is most proper for it.

Every soil is not proper for all sorts of grain or fruit; one ground is fit for corn, another for vines: and so it is in the temper and disposition of children: some are more capable of one excellency and virtue than another, and some more strongly inclined to one vice than another; which is a great secret of nature and providence, and it is very hard to give a just and satisfactory account of it.

'Tis good therefore to know the particular tempers of children, that we may accordingly apply our care to them, and manage them to the best advantage. Thus when we discern in them any forward inclinations to good, we may cast in such seeds and principles, as by their suitableness to their particular tempers we judge most likely to take sound and deepest root. And when these are grown up, and have taken possession of the soil, they will prepare it for the seeds of other virtues.

And so also when we discover in their nature a more particular disposition and leaning towards any thing which is bad, we must with great dilegence and care apply such instructions, and plant such principles in them, as may be most effectual to alter this evil disposition of their minds; that while nature is tender and flexible, we may gently bend it the other way: And it is almost incredible what strange things by prudence and patience may be done, towards the rectifying a very perverse and crooked disposition.

This makes it of a very great use to observe and discover the particular tempers of children, that in all our

Instructions

Instructions and management of them, we may apply ourselves to their nature, and hit their peculiar disposition: by this means we may lead and draw them to their duty in human ways, and such as are much more agreeable to their temper than constraint and necessity, which are harsh, churlish, and against the grain. Whatever is done with delight goes on chearfully; but when nature is compelled and forced, things proceed heavily; therefore when we are forming and fashioning children to religion and virtue, we should make all the advantage we can of their particular tempers: this will be a good direction and help to us to conduct nature in the way it will most easily go. Every temper gives some particular advantage and handle, by which we may take hold of them and steer them more easily; but if we take a contrary course, we must expect to meet with great difficulty and reluctancy.

Such ways of education as are prudently fitted to the particular disposition of children, are like wind and tide together, which will make our work go on amain. But those ways and methods which are applied cross to nature, are like wind against tide, they make a great stir and conflict, but a very slow progress: not that one can expect all parents should be philosophers, but that they should use the best wisdom they have in a matter of so great concernment.

In your instruction of children, endeavour to plant in them those principles of religion and virtue which are most substantial, and are like to have the best influence upon the future government of their lives, and to be of continual and lasting use to them. Look to the seed you sow, that it be sound and good, and for the benefit and use of mankind; this is to be regarded, as well as the ground into which the seed is cast.

Labour to beget in children a right apprehension of those things which are most fundamental and necessary to the knowledge of God and their duty, and to make them sensible of the great evil and danger of sin, and

to work in them a firm belief of the next life, and
he eternal rewards and punishments of it. If these
ciples once take root, they will spread far and wide,
have a vast influence upon all their actions; and
s some powerful lust or temptation to vice hurry
1 away, they will probably accompany them, and
by them as long as they live.

any parents, according to their best knowledge and
ehensions of religion, in which they themselves
been educated, and too often, according to their
without knowledge, do take great care to plant
: and ill-grounded opinions in the minds of their
lren, and to fashion them to a party, by infusing in-
iem the particular notions and phrases of a sect,
h, when they come to be examined, have no sub-
e, nor perhaps sense in them: and by this means,
ad of bringing them up in the true and solid princi-
of Christianity, they take a great deal of pains to
ict them in some doubtful doctrines of no great
ent in religion, and perhaps false at bottom: by
h, instead of teaching them to hate sin, they fix
in schism, and teach them to hate and damn all
that differ from them, and are opposite to them;
yet are perhaps much more in the right, and far
r Christians than themselves.

deed nothing is more common, and more to be
l, than to see with what a confident contempt
cornful pity some ill-instructed and ignorant peo-
vill lament the blindness and ignorance of those
have a thousand times more true knowledge and
than themselves, not only in all other things, but
in the practice as well as knowledge of the Chris-
eligion; believing those who do not relish their
ed phrases and uncouth forms of speech, to be
ant of the mystery of the gospel, and utter stran-
to the life and power of godliness.

t now, what is the effect of this mistaken way of
ition? The harvest is just answerable to the hus-
bandry:

bandry: As they have sown, so they must expect to r
and instead of good grain, to have cockle and t
"They have sown the wind, and they shall reap
"whirlwind." Instead of true religion, and of a f
peaceable conversation, there will come up new and
opinions, a factious and uncharitable spirit, a fur
and boisterous zeal, which will neither suffer themse
to be quiet, nor any body that is about them.

But if you desire to reap the effects of true piety
religion, you must take care to plant in children
main and substantial principles of Christianity; w
may give them a general bias to holiness and g
ness, and not to little particular opinions, which b
once fixed in them by the strong prejudice of educa
will hardly ever be rooted out.

Do all that in you lies to check and discourag
them the first beginnings of sin and vice; pluck
up by the roots, so soon as ever they appear; t
like the weeding of corn, which is a necessary pie
good husbandry. Vices, like ill weeds, grow a
and if they once take to the soil, it will be hard to
tirpate and kill them; but if we watch them, and
them up as soon as they appear, this will discou
the root and make it die.

Therefore take great heed, that your children be n
bituated and accustomed to any evil course. A vice
is of any considerable growth and continuance
soon grow obstinate, and having once spread its r
it will be a very difficult matter to clear the gr
of it; a child may be so long neglected 'till he be
grown with vice to that degree, that it may be o
the power of parents ever to bring him to good
If it once gain upon the depraved disposition of
dren, it will be one of the hardest things in the
to give a stop to it; we are cautioned to "take he
"being hardened by the deceitfulness of sin" which
who go on in an evil course will most certainly be
should observe the first appearance of evil in chil

ll these young serpents as soon as they stir, lest
ite to death.

en they are capable of it, bring them to the pub-
rship of God, where he has promised his more es-
presence. It is in Zion, the place of God's public
ip, "where the Lord hath commanded the blessing,
1 life for evermore." These are the means which
ias appointed for the beginning, and increasing of
in us This is the pool, where the angel uses to
and to move the waters; carry your children
r, where, if they diligently attend, they may meet
n opportunity of being healed.

ien they come from church, call them frequently
account of what they have heard and learned there;
ill make them both to attend more diligently to
they hear, and to lay it up in their memories with
r care; which will so fix it there, as to make
per and more lasting impression upon their
.

careful more especially to put them upon the ex-
and practice of religion and virtue, in such in-
s as their understanding and age are capable of:
1 them some short and proper forms of prayer to
to be said by them devoutly upon their knees in
te, at least every morning and evening. A great
children neglect this, not from any ill disposition
ind, but because no body takes care to teach them
o do it; and if they were taught and put upon do-
, the habit and custom of any thing will after a
while make that easy and delightful enough, which
cannot at first be brought to, without great diffi-
and reluctance

owledge and practice do mutually promote and
forward one another; knowledge prepares and
ses for practice, and practice is he best way to per-
nowledge in any kind Mere speculation is a very
ind rude thing, in comparison of true and distinct
ledge, which is gotten by practice and experience.

The

The moſt exact ſkill in geography is nothing, compared with the knowledge of that man, who, beſides the ſpeculative part, has travelled over and carefully viewed the countries he has read of; the moſt knowing man in the art and rules of navigation, is nobody in compariſon of an experienced pilot and ſeaman; becauſe knowledge perfected by practice is as much different from mere ſpeculation, as the ſkill of doing a thing, is from being told how a thing is to be done. For men may eaſily miſtake rules, but frequent practice and experience are ſeldom deceived. Give me a man that conſtantly does a thing well, and that ſhall ſatisfy me that he knows how to do it. That ſaying of our ſaviour, "if "any man will do my will, he ſhall know of the doctrine, "whether it be of God, or whether I ſpeak of myſelf," is a clear demonſtration of this matter, that they underſtand the will of God beſt who are moſt careful to do it; and ſo alſo the beſt way to know what God is, is to tranſcribe his perfections into our lives and actions, to be holy, and juſt, and good, merciful, as he is.

Therefore when the minds of children are once thoroughly poſſeſt with the true principles of religion, we ſhould bend all our endeavours to put them upon the practice of what they know. Let them rather be taught to do well than to talk well; rather to avoid what is evil, in all its ſhapes and appearances, and to practiſe their duty in the ſeveral inſtances of it, than to ſpeak with the tongues of men and angels. Unto man he ſaid, "behold the fear of the lord, that is wiſdom, and to depart "from evil is underſtanding." Hereby, ſays St. John, "we know that we love him, if we keep his command-"ments; he that ſaith, I know him, and keepeth not his "commandments, is a lyar, and the truth is not in him."

Xenophon tells us, that the Perſians, inſtead of making their children learned, taught them to be virtuous; and, inſtead of filling their heads with fine ſpeculations, taught them honeſty, ſincerity, and reſolution, and endeavoured to make them wiſe, valiant, juſt, and temperate,

rate, Lycurgus alſo in the inſtitution of the Lacedemonian commonwealth, took no care about learning, but only about the lives and manners of their children: tho' I ſhould think the care of both is beſt, and therefore, with the leave of ſo great and wiſe a lawgiver, I cannot but think that this was a defect in his inſtitution: becauſe learning, if it be under the conduct of true wiſdom and goodneſs, is not only an ornament, but a great advantage to the better government of any kingdom or commonwealth.

Great care and diligence muſt be uſed in this whole buſineſs of education, and more particularly in the inſtruction of children; the principles of religion and virtue muſt be inſtilled and dropt into them, by ſuch degrees and in ſuch a meaſure, as they are capable of receiving them; for children are narrow-mouthed veſſels, and a great deal cannot be poured into them at once.

They muſt alſo be accuſtomed to the practice and exerciſe of religion and goodneſs by degrees, 'till holineſs and virtue have taken root, and they be well ſettled and confirmed in a good courſe. Now this requires conſtant attendance, and even the patience of the huſbandman, to wait for the fruit of our labours.

In ſome children the ſeeds that are ſown fall into a greater depth of earth, and therefore are of a ſlow diſcloſure, and it may be a conſiderable time before they appear above ground. 'Tis long before they ſhoot and grow up to any height, and yet they may afterwards every way extend themſelves; which, as an ingenious author obſerves, ſhould excite the care and prevent the deſpair of parents; for if their children be not ſuch ſpeedy ſpeaders and branchers as the vine, they may perhaps prove like the olive that is long in growing, but in its maturity is abundantly fruitful.

'Tis a work of great pains and difficulty to rectify a perverſe diſpoſition; 'tis more eaſy to palliate the corruption of nature, but the cure of it requires time

and

and careful looking to; an evil temper and inc
tion may be covered and concealed; but it is a
work to conquer and ſubdue it. It muſt firſt be che
and ſtopped in its courſe, and then weakened and
force of it be broken by degrees, and at laſt, if
poſſible, deſtroyed and rooted out.

To all theſe means we muſt add our conſtant and
neſt prayers to God for our children, that his
may take an early poſſeſſion of them; that he would
them virtuous inclinations, and towardly diſpoſi
for goodneſs; and that he would be pleaſed to ac
pany all our endeavours to that end with his pow
aſſiſtance and bleſſing, without which all we ca
will prove ineffectual.

Be often then upon your knees for your childre
not only teach them to pray for themſelves, but d
alſo with great fervour and earneſtneſs commend th
God, and to the power of his grace, which alone is
to ſanctify them. Beg his holy ſpirit, and aſk d
knowledge and wiſdom for them of him, "who giv
"all liberally, and upbraideth not;" beſeech hi
ſeaſon their tender years with his fear, which is th
ginning of wiſdom; pray for them, as Abraham di
Iſhmael, "O that Iſhmael may live in thy ſight."

Many parents, having found all their endeavour
a long time together ineffectual, have at length be
themſelves to prayer, earneſt and importunate p
to God as their laſt refuge. Monica the mother
Auſtin, by the conſtancy and importunity of
prayers, obtained of God the converſion of her
who proved afterwards ſo great and glorious an in
ment of good to the church of God: according to
St. Ambroſe biſhop of Milan, to encourage her to
ſevere in her fervent prayers for her ſon, had ſai
her, "It cannot be, that a ſon of ſo many prayers
"tears ſhould miſcarry" God's grace is free, but
not likely but that God will at laſt give his bleſſin
our earneſt prayers and faithful endeavours.

[illegible]

I imagine the minds of children as eafily turn'd this or that way as water itfelf; and tho' this be the principal part, and our main care fhould be about the infide, yet the clay-cottage is not to be neglected. I fhall therefore treat of the cafe in which the mind is inclofed, and confider the health of the body. How neceffary health is to our bufinefs and happinefs, and how requifite a ftrong conftitution able to endure hardfhips and fatigues, is to one that will make any figure in the world, is too obvious to need any proof.

The confideration I fhall here have of health, fhall be, not what a phyfician ought to do with a fick or crafy child, but what the parents, without the help of phyfick, fhould do for the prefervation and improvement of an healthy, or at leaft not fickly conftitution in their children; and this perhaps might be all difpatch'd in this one fhort rule; that gentlemen fhould ufe their children, as the honeft farmer and fubftantial yeomen do theirs. But becaufe the mothers may poffibly think this a little too hard, and the fathers too fhort, I fhall explain myfelf more particularly, only laying down this as a general and certain obfervation for the women to confider, that moft childrens conftitutions are either fpoil'd, or at leaft harm'd, by cockering and tendernefs.

The firft thing to be taken care of is, that children be not too warmly clad or cover'd, winter or fummer. The face, when we are born, is no lefs tender than any other part of the body, 'tis ufe alone hardens it, and makes it more able to endure the cold: and therefore the Scythian philofopher gave a very fignificant anfwer to the Athenian, who wonder'd how he cou'd go naked in froft and fnow: "How, faid the Scythian, can you endure your face expofed to the fharp winter air?" "my face is ufed to it," faid the Athenian. "Think me all face, replyed the Scythian." Our bodies will endure any thing which they are accuftomed to from the beginning.

An eminent inftance of this, tho' in the contrary excefs of heat, being to our prefent purpofe, to fhew what

use can do, I shall let down in the author's words, meet with it in a large ingenious voyage. "The ats, says he, are more robust in warm than in any rt of Europe. They commonly go naked, d are perfectly shining, and in much the more re- ise there are seldom any stinging breezes there. his makes the common people as black as gypsies. t yet the peasants carry the sun. They work in the hottest part of the day without any shelter, sheltering themselves from the burning rays his has convinced me that nature can bring her- f to many things which seem impossible, provided accustom ourselves from our infancy; the wo- es do so, who harden the bodies of their children, d reconcile them to the heat, by making them go rk naked, without shirt, drawers, or any thing their heads, from their cradles, till they are ten ars old."

ve me leave therefore to advise you, not to fence carefully against the cold of this our climate; there ose in England who wear the same clothes winter ummer, and that without any inconvenience or sense of cold than others find; but if the mother eeds have an allowance for frost and snow for f harm, and the father for fear of censure, be et not his winter clothing be too warm, and g other things remember, that when nature has ll covered his head with hair, and strengthened it a year or two's age, that he can run about by vithout a cap, it is best that by night a child should e without one, there being nothing that more ex- to head-achs, colds, catarrhs, coughs, and several diseases, than keeping the head warm.

ave, said he in this place, because my principal n the following part of my discourse, will be fo ng gentleman should be brought up from his infa hich in all things will not so perfectly suit the a of daughters: I have treated of that a

enough already, and where the difference of sex requires different treatment, 'twill be no hard matter to distinguish.

I would also advise his feet to be washed every day in cold water, and to have his shoes so thin, that they may leak and let in the water, whenever he comes near it. Here I fear I shall have the mistress and the maids against me; one will think it too filthy, and the other perhaps too much pains, to make clean his stockings; but yet truth will have it, that his health is much more worth than all such considerations; yea ten times as much more; and he that considers how mischievous and mortal a thing taking wet in the feet is to those who have been bred nicely, will wish he had with the poor peoples children gone barefoot, who by that means come to be so reconciled by custom to wet in their feet, that they take no more cold or harm by it, than if they were wet in their hands. And what is it, I pray, that makes this great difference between the hands and the feet in others, but only custom? I doubt not if a man had been always used to go barefoot from his cradle; while his hands were constantly wrapt up in warm mittens, and covered with hand shoes, as the Dutch call gloves; I doubt not, I say, such a custom would make taking wet in his hands as dangerous to him, as now taking wet in their feet is to a great many others. The way to prevent this is to have his shoes made so as to leak water, and his feet washed constantly every day in cold water; it is recommendable for its cleanliness, but that which I aim at in it is health, and therefore I limit it not precisely to any time of the day. I have known it used every night with very good success, and [illegible] the winter, without the omitting it one night [illegible] cold weather. When thick ice covered the [illegible] he bathed his legs and feet in it, tho' he [illegible] enough to rub and wipe them [illegible] he began this custom was puling [illegible], but the great end being to harden those

[illegible]

[illegible] to [illegible]

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[illegible] imself, that he used to [illegible]

[illegible] water in the midst of winter. [illegible]

[illegible] ught it not only tolerable, but [illegible]

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[illegible] for he was then old) that [illegible]

[illegible] indulgence. If we think his [illegible]

[illegible] to severity, let it be so, that [illegible]

[illegible] ter to his sufferance; what [illegible]

[illegible] his health? for that was not [illegible]

[illegible] ge. But what shall we say [illegible]

[illegible] not himself on the reputation [illegible]

[illegible] all affected stoical sufferings? [illegible]

he was wont in the winter season to bathe himself in cold water. But perhaps Italy will be thought much warmer than England, and the coldness of their waters not come near ours in winter. If the rivers of Italy are warmer, those of Germany and Poland are much colder, than any in this our country, and yet in these the Jews, both men and women, bathe all over at all seasons of the year, without any prejudice to their health. And every one is not apt to believe it as a miracle, or any peculiar virtue of St. Winefred's well, that makes the cold waters of that famous spring do no harm to the tender bodies that bathe in it. Every one is now full of the miracles done by cold baths, on decayed and weak constitutions, for the recovery of health and strength; and therefore they cannot be impracticable or intolerable, for the improving and hardening the bodies of those who are in better circumstances.

If these examples of grown men be not thought yet to reach the case of children, but that they may be judged still to be too tender and unable to bear such usage, let them examine what the Germans of old, and the Irish now do to them, and they will find that infants too, as tender as they are thought, may without any danger endure bathing, not only of their feet, but of their whole bodies in cold water. And there are at this day ladies in the highlands of Scotland, who use this discipline to their children in the midst of winter, and find that cold water does them no harm.

I shall not need here to mention swimming, when he is of an age able to learn, and has any one to teach him; 'tis that saves many a man's life, and the Romans thought it so necessary, that they ranked it with letters. It was the common phrase to mark one ill-educated and good for nothing, that he had neither learnt to read nor to swim; but besides the gaining a skill which may serve him at need, the advantages to health, by often bathing in cold water during the heat of summer, are so many, that I think nothing need to be said to encou-

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nge it provided this one caution be uſed, that he never go into water, when exerciſe has at all warm'd him, or left any emotion in his blood or pulſe.

Another thing that is of great advantage to every ones health, but eſpecially children's, is to be much in the open air; and very little as may be by the fire even in winter; by this he will accuſtom himſelf alſo to heat and cold, ſhine and rain, all which if a man's body will not endure, it will ſerve him to very little purpoſe in this world; and when he is grown up, it is too late to begin to uſe him to it; it muſt be got early and by degrees. Then the body may be brought to bear almoſt any thing. If I ſhould adviſe him to play in the wind and the ſun without a hat, I doubt whether it would be borne; there would a thouſand objections be made againſt it, which at laſt would amount to no more in truth, than being ſun burnt. And if my young maſter be to be kept always in the ſhade for fear of his complexion, and never be expoſed to the ſun and wind, it may be a good way to make him a beau, but not a man of buſineſs. And tho' greater regard be to be had to beauty in the daughters, yet I will take the liberty to ſay, without prejudice to their faces, the ſtronger and healthfuller they will be; and the nearer they come to the hardſhips of their brothers in their education, the greater advantage will they receive from it all the remaining part of their lives.

Playing in the open air has but this one danger in it that I know, and that is, that when he is hot with running up and down, he ſhould ſit or lie down on the cold or moiſt earth: this, I grant, and drinking cold water, brings more people to the grave, or to the brink of it, by fevers or other diſeaſes, than any thing I know. Theſe miſchiefs are eaſily enough prevented when he is little, being then ſeldom out of ſight; and if during his childhood he be conſtantly and rigorouſly kept from ſitting on the ground, or drinking any cold liquor while he is hot, the cuſtom of forbearing grown into

Habit will help much to preserve him when he is no longer under his maid's or tutor's eye. This is all I think can be done in the case; for as years increase, liberty must come with them, and in a great many things he must be trusted to his own conduct, since they cannot always be a guard upon him, except what you have put into his own mind by good principles and established habits, which is the best and surest guide, and therefore most to be taken care of; for from repeated cautions and rules never so often inculcated, you are not to expect any thing, either in this or any other case, farther than practice has established them into habits.

One thing the mention of the girls brings into my mind, which must not be forgot, and that is that your son's clothes be never made strait, especially about the breast; let nature have scope to fashion the body as she thinks fit; she works of herself a great deal better and exacter than we can direct her. And if women were themselves to frame the bodies of their children in their wombs, as they often endeavour to mend their shapes when they are out, we should as certainly have no perfect children born, as we have few well-shaped, that are strait-laced, and much tampered with. This consideration should, methinks, keep busy people, I will not say ignorant nurses and bodice-makers, from meddling in a matter they understand not; and they should be afraid of putting nature out of her way in fashioning the parts, when they know not how the least and meanest is made. And yet I have seen so many instances of children receiving great harm from strait lacing, that I cannot but conclude, there are other creatures as well as monkeys, who, little wiser than they, destroy their young ones by by senseless fondness, and too much embracing.

Narrow breasts, short and stinking breath, ill lungs, and crookedness, are the natural and almost constant effect of hard bodice and clothes that pinch; that way of making slender wastes and fine shapes, serves but the

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more effectually to spoil them. Nor can there indeed but be disproportion in the parts, when the nourishment prepared in the several offices of the body, cannot be distributed as nature designs; and therefore what wonder is it, if it being laid where it can, on some part not so braced, it often makes a shoulder or a hip higher or bigger than its just proportion? 'Tis generally known that the women in China, imagining I know not what kind of beauty in it, by bracing and binding them hard from their infancy, have very little feet. I saw lately a pair of china shoes, which I was told were for a grown woman; they were so exceedingly disproportioned to the feet of one of the same age among us, that they would scarce have been big enough for one of our little girls. Besides this, 'tis observed that their women are also very little and short-lived; whereas the men are of the ordinary stature of other men, and live to a proportionable age. The defects in the female sex in that country are by some imputed to the unreasonable binding of their feet, by which the free circulation of the blood is hindered, and the growth and health of the whole body suffer. How often do we see that some small part of the foot being injured by a wrench or a blow, the whole leg or thigh loses by it their strength and nourishment, and dwindle away? How much greater inconveniences may we expect when the breast, within which is placed the heart and seat of life, is unnaturally compress and hindered from its due expansion?

As for his diet, it ought to be very plain and simple; and if I might advise, flesh should be forborn as long as he is in coats; or at least 'till he is two or three years old. But whatever advantage this may be to his present and future health and strength, I fear it will hardly be consented to by parents, misled by the custom of eating too much flesh themselves; who will be apt to think their children, as they do themselves, in danger to be starved, if they have not flesh at least twice a day. This I am sure of, children would breed their teeth

with leſs danger, be freer from diſeaſes while they are little, and lay the foundation of an healthy and ſtrong conſtitution much ſurer, if they were not cramm'd ſo much as they are by fond mothers and fooliſh ſervants, and were kept wholly from fleſh, the firſt three or four years of their lives.

But if my young maſter muſt needs have fleſh, let it be but once a day, and of one ſort at a meal: plain beef, mutton, veal, &c. without other ſauce than hunger, is beſt; and great care ſhould be uſed that he eat bread plentifully, both alone and with every thing elſe; and whatever he eats that is ſolid make him chew it well. The Engliſh are often negligent herein; from whence follow indigeſtion and other great inconveniences

For breakfaſt and ſupper, milk, milk-pottage, water-gruel, and flummery, and twenty other things that we are wont to make in England, are very fit for children; only in all theſe let care be taken, that they be plain, without much mixture, and very ſparingly ſeaſon'd with ſugar, or rather none at all; eſpecially all-ſpice and other things that may heat the blood, are carefully to be avoided. Be ſparing alſo of ſalt in the ſeaſoning of all his victuals, and uſe him not to high-ſeaſoned meats. Our palates grow into a reliſh and liking of the ſeaſoning and cookery, which by cuſtom they are ſet to; and an over-much uſe of ſalt, beſides that it occaſions thirſt, and even much drinking, has other ill effects upon the body. I ſhould think that a good piece of well-made and well-baked brown bread, ſometimes with, and ſometimes without butter or cheeſe, would be often the beſt breakfaſt for my young maſter; I am ſure 'tis wholſome, and will make him as ſtrong a man, as greater delicacies: and if he be uſed to it, 'twill be as pleaſant to him. If he at any time calls for victuals between meals, uſe him to nothing but bread: If he be hungry more than wanton, bread itſelf will down; and if he be not hungry, 'tis not fit he ſhould eat. By this he will come to be in love with bread; for, as I ſaid, our palates

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and ſtomachs too are pleaſed with the things we are uſed to. By this alſo he will be taught to eat no more and no oftner than nature requires. I do not think that all peoples appetites are alike: ſome have naturally ſtronger and ſome weaker ſtomachs. But this I think, that many are made gormands and gluttons by cuſtom, that were not ſo by nature: and I ſee in ſome countries men as luſty and ſtrong that eat but two meals a day, as others that have ſet their ſtomachs by a conſtant uſage, like Larums, to call on them for four or five.

The Romans uſually faſted 'till ſupper, the only ſet meal, even of thoſe who eat more than once a day; and thoſe who uſed breakfaſts, as ſome did at eight, ſome at ten, others at twelve of the clock, neither eat fleſh, nor had any thing made ready for them. Auguſtus, when the greateſt monarch on the earth, tells us, he took a bit of dry bread in his chariot. And Seneca, giving an account how he managed himſelf, even when he was old, and his age permitted indulgence, ſays, that he uſed to eat a piece of dry bread for his dinner, without the formality of ſitting to it, tho' his eſtate would have as well paid for a better meal, had health required it, as any ſubject's in England, were it doubled. The maſters of the world were bred up with this ſpare diet; and the young gentlemen of Rome felt no want of ſtrength or ſpirit, becauſe they eat but once a day. Or if it happened by chance that any one could not faſt ſo long as 'till ſupper, their only ſet meal, he took nothing but a bit of dry bread, or at moſt a few raiſins, or ſome ſuch ſlight thing with it. This part of temperance was found ſo neceſſary, both for health and buſineſs, that the cuſtom of only one meal a day held out againſt that prevailing luxury which their eaſtern conqueſts and ſpoils had brought in among them; and thoſe who had given up their old frugal eating, and made feaſts, yet began them not 'till the evening. More than one ſet meal a day was thought ſo monſtrous, that it was a reproach, as low down as Cæſar's time, to make an

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with entertainment, or sit down to a table, 'till towards sun-set; and therefore, if it would not be thought too severe, I should judge it most convenient, that my young master should have no hing but bread too for breakfast. You cannot imagine of what force custom is, and I impute a great part of our diseases in England to our eating too much flesh, and too little bread.

As to his meals, I should think it best, that, as much as it can be conveniently avoided, they should not be kept constantly to an hour; for when custom has fixed his eating to certain stated periods, his stomach will expect victuals at the usual hour, and grow peevish if he passes it; either fretting itself into a troublesome excess, or flagging into a downright want of appetite; wherefore I would have no time kept constantly for his breakfast, dinner, and supper, but rather varied almost every day. And if between these which I call meals, he will eat, let him have, as often as he calls for it, good dry bread: If any one think this too hard and sparing a diet for a child, let them know, that a child will never starve nor dwindle for want of nourishment, who besides flesh at dinner, hath spoon meat or some such other thing at supper, and may have good bread and beer as often as he has a stomach. The morning is generally designed for study, to which a full stomach is but an ill preparation: Dry bread, tho' the best nourishment, has the least temptation; and no body would have a child crammed at breakfast, who has any regard to his mind or body, and would not have him dull and unhealthy. Not let any one thing this unsuitable to one of estate and condition; a gentleman in any age ought to be so bred, as to be fitted to bear arms and be a soldier; but he that breeds his son so as if he designed him to sleep over his life in the plenty and ease of a full fortune he intends to leave him, little considers the examples he has seen, or the age he lives in.

His drink should be only small beer, and that too he should never be suffered to have between meals; but after

ter he had eat a piece of bread. More fevers and surfeits are got by peoples drinking when they are hot, than by any one thing I know; for which reason, if by play he be hot and dry, bread will ill go down, and so if he cannot have drink but upon that condition, he will be forced to forbear; for if he be very hot, he should by no means drink; at least a good piece of bread first to be eaten, will gain time to warm the beer blood-hot, which then he may safely drink; if he be very dry, it will go down so warmed, and quench his thirst better; and if he will not drink it so warmed, abstaining will not hurt him. Besides, this will teach him to forbear, which is an habit of greatest use for health of body, and mind too.

Not being permitted to drink without eating, will prevent the custom of having the cup often at his nose; a dangerous beginning and preparation to good fellowship. Men often bring habitual hunger and thirst on themselves by custom; and if you please to try, you may, tho' he be weaned from it, bring him by use to such a necessity again of drinking in the night, that he will not be able to sleep without it; it being the lullaby used by nurses to still crying children. I believe mothers generally find some difficulty to wean their children from drinking in the night, when they first take them home. Believe it, custom prevails as much by day as by night; and you may if you please bring any one to be thirsty every hour.

There was a child in a certain family, to which they gave drink to appease him as often as he was froward and cried; thus he was constantly bibbing; and tho' he could not speak, yet he drank more in twenty four hours than a moderate man did. Try it when you please, you may with small beer as well as strong beer, drink yourself into a drought. The great thing to be minded in education, is, what habits you settle; therefore in this as in all other things, do not begin to make any thing customary, the practice of which you would not have continue and increase. It is convenient for

health and ſobriety, to drink no more than natural thirſt requires, and he that eats not ſalt meats, nor drinks ſtrong drink, will ſeldom thirſt between meals, unleſs he has been accuſtomed to ſuch unſeaſonable drinking.

Above all, take great care that he ſeldom, if ever, taſte any wine or ſtrong drink. There is nothing ſo ordinarily given children in England, and nothing ſo deſtructive to them. They ought never to drink any ſtrong liquor, but when they need it as a cordial, and the doctor preſcribes it: It is in this caſe particularly that ſervants are to be moſt narrowly watched, and moſt ſeverely reprehended when they tranſgreſs. Theſe mean ſort of people placing a great part of their happineſs in ſtrong drink, are always forward to make court to my young maſter, by offering him that which they love beſt themſelves; and finding themſelves made merry by it, they fooliſhly think it will do the child no harm. This you are careſully to have your eye upon, and reſtrain with all the ſkill and induſtry you can; there being nothing that lays a ſurer foundation of miſchief both to body and mind, than children being uſed to ſtrong drinks, eſpecially to drink in private with the ſervants.

Fruit makes one of the moſt difficult chapters in the government of health, eſpecially that of children. Our firſt parents ventured paradiſe for it, and it is no wonder our children cannot ſtand the temptation, though it coſt them their health. The regulation of this cannot come under any one general rule; for I am by no means of their mind, who would keep children almoſt wholly from fruit, as a thing totally unwholſome for them; by which ſtrict way they make them but the more ravenous after it, and to eat good or bad, ripe or unripe, all that they can get whenever they come at it. Melons, peaches, moſt ſort of plumbs, and all ſorts of grapes in England, I think children ſhould be wholly kept from, as having a very tempting taſte in a very unwholſome juice. Indeed, if it were poſſible, they ſhould never ſo much

h as see them, or know there are any such things; strawberries, cherries, gooseberries, or currants, n thorough ripe, I think may be pretty safely al-d them, and that with a liberal hand, if they be not 1 after meals, as we usually do, when the stomach eady full of other food. They should be eaten ra-before meals, and children should have them for : breakfasts. Let them also eat bread with them, take care they be perfectly ripe. Thus eaten, they I think, rather conducive than hurtful to health: ner fruits being suited to the hot season of the year come in, refresh our stomachs languishing and faint-under it; and therefore I should not be altogether rict in this point, as some are to their children, who g kept so very short, instead of a moderate quantity vell chosen fruit, which being allowed them would ent them, whenever they can get loose, or bribe a int to supply them, satisfy their longing with any 1 they can get, and eat to a surfeit.

pples and pears too which are thorough ripe, and been gathered some time, may, in my judgment, afely eaten at any time, and in pretty large quan-s, especially apples, which never did any body hurt, I have heard, after October.

ruits also dried with sugar, I think very wholsome; sweetmeats of all kinds are to be avoided, which, ther they do more harm to the maker or eater, is easy to tell: this I am sure, it is one of the most nvenient ways of expence that vanity has yet found and so I leave them to the ladies.

f all that looks soft and effeminate, nothing is more e indulged in children than sleep: in this alone they o be permitted to have their full satisfaction; nothing ributing more to the growth and health of children 1 sleep. All that is to be regulated in it is, in what of the twenty four hours they should take it; which easily be resolved by only saying, that it is of great to accustom them to rise early in the morning. It is best.

best so to do for health, and he that from his child has by a settled custom made rising betimes and fami iar to him, will not, when he is a waste the best and most useful part of his life in dr ness and lying a-bed. If children therefore are t called up early in a morning, it will follow of c that they must go to be betimes; by which they be accustomed to avoid the unhealthy and unsafe of debauchery, which are those of the evenings; they who keep good hours, seldom are guilty o great disorders. I do not say this, as if your son, grown up, should never be in company past eight ever chat over a glass of wine till midnight. are now, by the accustoming of his tender years, t dispose him to those inconveniences as much as you and it will be no small advantage, that, the cos practice having made sitting up uneasy to him, i make him avoid, and very seldom propose midnig vels. However, if it should not reach so far, but fa and company should prevail, and make him li others do about twenty, 'tis worth the while to custom him to early rising, and early going to between this and that, for the present improveme his health and other advantages.

Tho' I have said, a large allowance of sleep, ev much as they will take, should be made to children they are little; yet I do not mean that it should al be continued to them in so large a proportion, and suffered to indulge a drowsy lazinesa in their bed they grow up bigger. But whether they should be be restrained at seven or ten years old, or any other is impossible to be precisely determined: their per, strength, and constitution must be consid But some time between seven and fourteen, if the too great lovers of their beds, I think it may be se able to begin to reduce them by degrees to about hours, which is generally rest enough for healthy g people. If you have accustomed him, as you shoul

to rise constantly very early in the morning, this fault of being too long in bed will easily be reformed, and most children will be forward enough to shorten that time themselves, by coveting to sit up with the company at night, tho', if they be not looked after, they will be apt to take it out in the morning, which should by no means be permitted. They should constantly be called up, and made to rise at their early hour; but great care should be taken in waking them, that it be not done hastily, nor with a loud or shrill voice, or any other sudden, violent noise; this often frights children and does them great harm; and sound sleep thus broke off with sudden alarms, is apt enough to discompose any one. When children are to be wakened out of their sleep be sure to begin with a low call, and some gentle motion, and so draw them out of it by degrees, and give them none but kind words, and usage, till they are come perfectly to themselves, and being quite dress, you are sure they are thoroughly awake. The being forced from their sleep, how gently soever you do it, is pain enough to them, and care should be taken not to add any other uneasiness to it, especially such as may terrify them.

Let his bed be hard, and rather quilts than feathers; hard lodging strengthens the parts, whereas being buried every night in feathers, melts and dissolves the body, is often the cause of weakness, and the forerunner of an early grave. Beside, that the stone has frequently its rise from this warm wrapping of the reins, several other indispositions, and that which is the root of them all, a tender weakly constitution, is very much owing to down-beds. Further, he who is used to hard lodging at home, will not miss his sleep, where he has most need of it, in his travels abroad, for want of his soft bed, and his pillows laid in order; wherefore, I think, it would not be amiss to make his bed after different fashions; sometimes lay his head higher, sometimes lowe , that he may not feel every little change he

must

[illegible] and not in a wooden dish; he that can sleep takes the cold air, and it matters not whether i[illegible] soft bed, or the hard boards. 'Tis sleep only the thing necessary.

There is one thing more that has a great upon health, and that is going to stool regular[illegible] ple that are very loose, have seldom strong the[illegible] strong bodies; but the cure of this both by medicine, being much more easy than the evil, there needs not much to be said about it come to threaten either by its violence or it will soon enough, and sometimes too soon, physician be sent for; and if it be moderate [illegible] is commonly best to leave it to nature. On[illegible] side costiveness has too its ill effect, and is mu[illegible] to be dealt with by physick; purging medicin[illegible] seem to give relief, rather increasing than [illegible] the evil.

Upon this head, so very necessary to the h[illegible] ease of life, I met with the following reflec[illegible] very eminent author: "It being an indispos[illegible] "he, I had a particular reason to inquire [illegible] "not finding the cure of it in books, I set my[illegible] "on work, believing that greater changes [illegible] "may be made in our bodies, if we took

"intermitted custom, they were at certain seasons endeavoured to be constantly produced.

"I had observed some men, who by taking after supper a pipe of tobacco, never failed of a stool; and began to doubt with myself, whether it were not more custom, than the tobacco, that gave them the benefit of nature; or at least if the tobacco did it, it was rather by exciting a vigorous motion in the guts, than by any purging quality.

"Having thus once got the opinion, that it was possible to make it habitual, the next thing was to consider what way and means was the likeliest to obtain it.

"Then I guessed, that if a man after his first eating in a morning would presently solicit nature, and try whether he could strain himself so as to obtain a stool, he might in time by a constant application bring it to be habitual.

"I never knew any one who had been steady in the prosecution of this experiment, but in few months he has obtained the desired success; I would therefore advise, that this course should be taken with the child every day, presently after he has eaten his breakfast; how far any grown people will think fit to make trial of it, must be left to them; though I cannot but say, that considering the evils that come from the defect of a requisite easing of nature, I scarce know any thing more conducing to the preservation of health than this is. Once in four and twenty hours I think is enough, and no body, I guess, will think it too much. By this means it is to be obtained without physick, the next thing to be treated of."

Perhaps it will be expected that directions should be given, of physick to prevent diseases: For which I have only this one, very sacredly to be observed, never to give children any physick for prevention. The observation of what has been already advised, will do that better than the ladies diet-drinks, or apothecaries medicines. Have a great

a great care of tampering that way, left instead of venting, you draw on diseases; nor even upon a little indisposition is physick to be given, or the p cian to be called to children, especially if he be a man, that will presently fill the windows with gall and their stomachs with drugs. It is safer to leave wholly to nature, than to put them into the han one forward to tamper, or that thinks children are cured in ordinary distempers, by any thing but di by a method very little distant from it: It seeming ble both to my own reason, and to the experien others, that the tender constitutions of children sl have as little done to them as is possible, and as th solute necessity of the case requires. A little cold-s red-poppy water, which is the true surfeit-water, ease and abstinence, often puts an end to severa tempers in the beginning, which by too forwar plications might have been made lusty diseases. W such a gentle treatment will not stop the growing chief, nor hinder it from turning to a formed disea will be time to seek the advice of some sober and di physician. In this part, I hope, I shall find an belief, that the more considerate people are in th of physic and physicians, the better it will be for own health, and the health of their children.

Thus I have done with what concerns the bod health of children, which reduces itself to thes and easy observable rules; plenty of open air, e and sleep, plain diet, no wine or strong drink, and little or no physick; nor too warm and strait clo especially the head and feet kept cold, and the feet used to cold water, and exposed to wet.

Due care being had to keep the body in strengt vigour, so that it be able to obey and execute th ders of the mind, the next and principal business set the mind right, that on all occasions it may b posed to consent to nothing but what may be su to the dignity and excellency of a rational creatur

Much has been said on this subject in the preceding pages, but something more still remains worth our consideration.

As the strength of the body lies chiefly in being able to endure hardships, so also does that of the mind; and the great principle and foundation of all virtue and worth is placed in this, that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way.

The great mistake in peoples breeding their children, has been, that this has not been taken care enough of in due season, that the mind has not been made obedient to discipline and pliant to reason, when at first it was most tender, most to be bowed. Parents being wisely ordained by nature to love their children, are very apt, if reason watch not that natural affection very warily, to let it run into fondness. They love their little ones, and 'tis their duty, but they often with them cherish their faults too. They must not be crost forsooth, they must be permitted to have their wills in all things, and they being in their infancies not capable of great vices, their parents think they may safely enough indulge their little irregularities, and make themselves sport with their pretty perverseness, which they think well enough becomes that innocent age; but to a fond parent that would not have his child corrected for a perverse trick, but excused it, saying, 'twas a small matter, Solon very well replied, "ay, but custom is a great one."

The fondling must be taught to strike and call names, must have what he calls for, and do what he pleases. Thus parents by humouring them, and cokering them when little, corrupt the principles of nature in their children, and wonder afterwards to taste the bitter waters, when they themselves have poisoned the fountain; for when their children are grown up, and these ill habits with them, when they are now too big to be dandled,

dled, and their parents can no longer make use of them as play-things, they then complain that the brats are untoward and perverse, they are then offended to see them wilful, and are troubled with those ill humours which they themselves infused and fomented in them; and then, perhaps too late, would be glad to get out those weeds, which their own hands have planted, and which now have taken too deep root to be easily extirpated. For he that has been used to have his will in every thing, as long as he was in coats, why should we think it strange that he should desire it, and contend for it still, when he is in breeches? indeed, as he grows more towards man, age shews his faults the more, and there are few parents then so blind as not to see them, few so insensible as not to feel the ill effects of their own indulgence. He had the will of his maid before he could speak or go, he had the mastery of his parents ever since he could prattle, and why now he is grown up, is stronger and wiser than he was then, why now of a sudden must he be restrained and curbed? why must he, at seven, fourteen, or twenty years old, lose the privilege which the parents indulgence till then so largely allowed him? try it in a dog or an horse, or any other creature, and see whether the ill and resty tricks they have learned when young, are easily to be mended when they are knit; and yet none of those creatures are half so wilful and proud, or half so desirous to be masters of themselves and others, as man.

We are generally wise enough to begin with them when they are very young, and discipline betimes those other creatures we would make useful and good for somewhat; they are only our own offspring we neglect in this point, and having made them ill children, we foolishly expect they should be good men. For if the child must have grapes or sugar-plumbs when he has a mind to them, rather than to make the poor baby cry or be out of humour, why when he is grown up, must he not be satisfied too, if his desires carry him to wine

or

or women? they are objects as suitable to the longing of one of more years, as what he cried for when little was to the inclinations of a child. The having desires accommodated to the apprehensions and relish of those several ages, is not the fault, but the not having them subject to the rules and restraints of reason: the difference lies not in having or not having appetites, but in the power to govern and deny ourselves in them. He that is not used to submit his will to the reason of others, when he is young, will scarce hearken to submit to his own reason when he is of an age to make use of it: and what a kind of man such a one is like to prove, is easy to foresee. These are oversights usually committed by those who seem to take the greatest care of their childrens education; but if we look into the common management of children, we shall have reason to wonder, in the great dissoluteness of manners which the world complains of, that there are any footsteps at all left of virtue. I desire to know what vice can be named, which parents, and those about children, do not season them with, and drop into them the seeds of, as soon as they are capable to receive them? I do not mean by the examples they give, and the patterns they set before them, which is encouragement enough, but that which I would take notice of here, is the downright teaching them vice, and actual putting them out of the way of virtue: before they can go, they principle them with violence, revenge, and cruelty. "Give me a blow that I may beat him," is a lesson which most children every day hear, and it is thought nothing, because their hands have not strength to do any mischief: but I ask, does not this corrupt the mind? Is not this the way of force and violence, that they are set in? and if they have been taught when little to strike and hurt others by proxy, and encouraged to rejoice in the harm they have brought upon them, and see them suffer, are they not prepared to do it, when they are strong enough

enough to be felt themselves, and can strike to some purpose?

The coverings of our bodies, which are for modesty, warmth, and defence, are by the folly or vice of parents, recommended to their children for other uses; they are made matters of vanity and emulation. A child is set a longing for a new suit for the finery of it; and when the little girl is tricked up in her new gown and cap, how can her mother do less than teach her to admire herself, by calling her, her little queen, and her princess? Thus the little ones are taught to be proud of their cloathes, before they can put them on; and why should they not continue to value themselves for their outside, the fashionableness of the tailor or tirewoman's making, when their parents have so early instructed them to do so?

Lying, and equivocations, and excuses little different from lying, are put into the mouths of young people, and commended to apprentices and children, while they are for their masters or parents advantage; and can it be thought that he who finds the straining of truth dispensed with, and encouraged while it is for his godly master's turn, will not make use of the privilege for himself, when it may be for his own profit?

Those of the meaner sort are hindered, by the straitness of their fortunes, from encouraging intemperance in their children, by the temptation of their diet, or invitations to eat or drink more than enough; but their own ill examples, whenever plenty comes in their way, shew that 'tis not the dislike of drunkenness or gluttony that keeps them from excess, but want of materials. If we look into the houses of those who are a little warmer in their fortunes, there eating and drinking are made so much the great business and happiness of life, that children are thought neglected if they have not their share of it. Sauces, raggoos, and food disguised by all the arts of cookery, must tempt their palates when their bellies are full; and then for fear their stomach should

l be overcharged, a pretence is formed for another
of wine to help digeſtion, though it only ſerves
reaſe the ſurfeit.

ny young maſter a little out of order, the firſt queſ-
s, "What will my dear eat? what ſhall I get for
i?" Eating and drinking are inſtantly preſſed, and
body's invention is ſet to work to find out ſome-
luſcious and delicate enough to prevail over that
of appetite, which nature has wiſely ordered in the
ning of diſtempers, as a defence againſt their in-
; that being freed from the ordinary labour of di-
g any new load in the ſtomach, ſhe may be at
: to correct and maſter the peccant humours.

ere children are ſo happy in the care of their pa-
as by their prudence to be kept from the exceſs
ir table, to the ſobriety of a plain ſimple diet;
en there they are rarely preſerved from the con-
n that poiſons the mind. Tho' by a diſcreet ma-
ent, while they are under tuition, their health
ps may be pretty well ſecured, yet their deſires
eeds yield to the leſſon which every where will
d to them upon this part of epicuriſm. The com-
ation the eating well has every where, cannot fail
a ſucceſsful incentive to natural appetite, and
them quickly to the liking and expence of a fa-
ble table. This ſhall have from every one, even
eprovers of vice, the title of living well; and
ſhall ſullen virtue dare to ſay againſt the publick
ony? Or can it hope to be heard, if it ſhould
at luxury which is ſo much owned, and univer-
practiſed by thoſe of the beſt quality?

is is now ſo grown a vice, and has ſo great ſup-
, that I know not whether it does not put in for
ame of virtue, and whether it will not be thought
or want of knowledge of the world, to open ones
h againſt it. I ſhou'd truly ſuſpect that what I
here ſaid of it, might be cenſured as a little ſatire
of my way, did I not mention it with this view,

that it might awaken the care and watchfulneſs of rents in the education of their children, when they how they are beſet on every ſide, not only with te tations but inſtructors to vice, and that perhaps in t they thought places of ſecurity.

I ſhall not dwell any longer on this ſubject, much run over all the particulars that would ſhew what p are uſed to corrupt children, and inſtil principles of into them; but I deſire parents ſoberly to conſider irregularity or vice there is, which children are viſibly taught, and whether it be not their duty wiſdom to provide them other inſtruction.

It ſeems plain to me, that the principle of all vi and excellency lies in a power of denying ourſ the ſatisfaction of our own deſires, where reaſon not authoriſe them. This power is to be got and proved by cuſtom, made eaſy and familiar by an e practice: If therefore I might be heard, I would a that, contrary to the ordinary way, children ſhoul uſed to ſubmit their deſires, and go without their l ings, even from their very cradles. The firſt thing ſhould learn to know, ſhould be that they were n have any thing becauſe it pleaſed them, but becau was thought fit for them. If things ſuitable to wants were ſupplied to them, ſo that they were n ſuffered to have what they once cried for, they w learn to be content without it, would never with b ing and peeviſhneſs contend for maſtery, nor be ha uneaſy to themſelves and others, as they are, bec from the firſt beginning they are not thus handled. they were not ſuffered to obtain their deſire by the patience they expreſſed for it, they would no more for any other thing than they do for the moon.

I ſay not this, as if children were not to be somet indulged, or that I expected they ſhould in han ſleeves have the reaſon and conduct of Counſel I conſider them as children who muſt be tenderly who muſt play and have play-things; that whi

n

s, that whenever they craved what was not fit
m to have or do, they ſhould not be permitted
uſe they were little, and deſired it; nay whatever
ere importunate for, they ſhould be ſure for that
aſon to be denied. I have ſeen children at a
who, whatever was there, never aſked for any
but contentedly took what was given them; and
ther place, I have ſeen others cry for every thing
aw, muſt be ſerved out of every diſh, and that
o; what made this vaſt difference, but this, that
as accuſtomed to have what they called or cried
e other to go without it? The younger they are,
ſs I think are their unruly and diſorderly appe-
o be complied with; and the leſs reaſon they
of their own, the more are they to be under the
ute power and reſtraint of thoſe in whoſe hands
are. From which I confeſs it will follow, that
but diſcreet people ſhould be about them; if the
l commonly does otherwiſe, I cannot help that:
ſaying what I think ſhould be, which if it were
dy in faſhion, I ſhould not need to trouble the
l with a diſcourſe on this ſubject; however, I
t not, when it is conſidered, there will be other of
on with me, that the ſooner the way is begun
children, the eaſier it will be for them and the
rnors too; and that this ought to be obſerved as
inviolable maxim, that whatever [illegible] is denied
, they are certainly not to obtain by crying and
rtunity, unleſs one has a [illegible] to teach [illegible] to
npatient and troubleſome, [illegible]ding [illegible] it
they are ſo.

ſe therefore that intend [illegible] vern the
well, ſhould begin it [illegible]
ook that they perfectly [illegible]
parents. Would you ha[illegible]
paſt a child? be ſure [illegible]
a father, as ſoon as [illegible]
underſtand in who[illegible]

have him ſtand in awe of you, imprint it in his infancy, and as he approaches more to a man, admit him nearer to your familiarity; ſo ſhall you have him your obedient ſubject as is fit, while he is a child, and your affectionate friend while he is a man. For methinks they mightily miſplace the treatment due to their children, who are indulgent and familiar when they are little, but ſevere to them, and keep them at a diſtance when they are grown up; for liberty and indulgence can do no good to children, the want of judgment makes them ſtand in need of reſtraint and diſcipline; and on the contrary, imperiouſneſs and ſeverity is but an ill way of treating men, who have reaſon of their own to guide them; unleſs you have a mind to make your children, when they are grown up, weary of you, and ſecretly to ſay within themſelves, "When will you die, father?"

I imagine every one will judge it reaſonable, that their children when little, ſhould look upon their parents as lords, their abſolute governors, and as ſuch ſtand in awe of them; and that when they come to riper years, they ſhould look on them as their beſt, as their only ſure friends, and as ſuch love and reverence them; the way I have mentioned, if I miſtake not, is the only one to obtain this; we muſt look upon our children, when grown up, to be like ourſelves, with the ſame paſſions, the ſame deſires. We would be thought rational creatures, and have our freedom; we love not to be uneaſy under conſtant rebukes and brow-beatings, nor can we bear ſevere humours and great diſtance in thoſe we converſe with; whoever has ſuch treatment when he is a man, will look out other company, other friends, other converſation, with whom he can be at eaſe. If therefore a ſtrict hand be kept over children from the beginning, they will in that age be tractable, and quietly ſubmit to it, as never having known any other; and if as they grow up to the uſe of reaſon, the rigour of government be, as they deſerve,

axed, the father's brow more smooth to them, distance by degrees abated; his former re-
ill increase their love when they find it was
ndness to them, and a care to make them ca-
eserve the favour of their parents, and the
every body else.

uch for the settling your authority over your
in general; fear and awe ought to give you
ower over their minds, and love and friend-
iper years to hold it. For the time must
n they will be past the rod and correction;
if the love of you make them not obedient
l, if the love of virtue and reputation keep
in laudable courses, I ask what hold will you
them to turn them to it? Indeed fear of
scanty portion, if they displease you, may
m slaves to your estate, but they will be se-
ill and wicked in private, and that restraint
ist always; every man must one time or other
to himself and his own conduct, and he that
a virtuous, and able man, must be made so
herefore what he is to receive from education,
o sway and influence his life, must be *sown*
into him betimes; habits woven into the very
of his nature, and not a counterfeit carriage,
nbled outside put on by fear, only to avoid
t anger of a father, who perhaps may dislike

eflections will hold good with respect to those
who have the charge of their son's education
dows, and the wives of weak fathers, and
der the necessity of taking care of them in
unts. But this discourse tending chiefly to the
of a son, the father will here have the chief
e direction that is given, which cannot be
use to the mother.

ll now consider the parts of the discipline to
de more particularly. So much for

of carrying a ſtrict hand over children, that perhaps I ſhall be ſuſpected of not conſidering enough what is due to their tender age and conſtitutions; nevertheleſs I own it is my opinion, that great ſeverity of puniſhment does but very little good; on the contrary it does great hurt in education. I believe it will be found, that take children one with another, thoſe who have been moſt chaſtiſed ſeldom make the beſt men. All that I contend for is, that whatſoever rigour is neceſſary, it is more to be uſed the younger children are, and having by a due application wrought its effect, it is to be relaxed and changed into a milder ſort of government.

A compliance and ſuppleneſs of their wills, being by a ſteady hand introduced by parents, before children have memories to retain the beginning of it, will ſeem natural to them, and work afterwards in them, as if it were ſo, preventing all occaſions of ſtruggling and repining; the only care is that it be begun early, and inflexibly kept to, 'till awe and reſpect be grown familiar, and there appears not the leaſt reluctance in the ſubmiſſion, and ready obedience of their mind; when this reverence is once thus eſtabliſhed, (which it muſt be early, or elſe it will coſt pains and blows to recover it, and the more the longer it is deferred,) it is by this mixt ſtill with as much indulgence as they make not an ill uſe of, and not by beating, chiding, or other ſervile puniſhments, they are to be governed for the future, as they grow up to more underſtanding. That this is ſo will be eaſily allowed, when it is but conſidered what is to be aimed at in an ingenuous education, and upon what it turns.

He that has not a maſtery over his inclinations, he that knows not how to reſiſt the importunity of preſent pleaſure and pain, for the ſake of what reaſon tells him is fit to be done, wants the true principle of induſtry, and is in danger never to be good for any thing. This temper therefore, ſo contrary to unguided nature, is to be got betimes; and this habit, as the true foundation

future ability and happiness, is to be wrought
e mind as early as may be, even from the first
gs of any knowledge or apprehension in chil-
nd so to be confirmed in them by all the care and
aginable, by those who have the oversight of
lucation. On the other side, if the mind be
and humbled too much, in children, if their spi-
abused and broken much by too strict an hand
em, they lose all their vigour and industry, and are
orse state than the former; for extravagant young
, that have liveliness and spirit, come some-
o be set right, and so make able and great men;
jected minds, timorous and tame, and cow
are hardly ever to be raised, and very seldom
to any thing. To avoid the danger that is on
hand is the great art, and he that has found a
w to keep up a child's spirit easy, active, and
d yet at the same time to restrain him from ma-
ngs he has a mind to, and to draw him to things
e uneasy to him, he, I say, that knows how to
ile these seeming contradictions, has in my opi-
ot the true secret of education.

usual lazy and short way by chastisement and the
hich is the only instrument of government that
generally know or ever think of, is the most un-
ny to be used in education; because it tends to
hose mischiefs, which, as we have shewn, are the
cks, that on the one hand or the other ruin all
iscarry.

kind of punishment does not at all contribute
mastery of our natural propensity to indulge con-
nd present pleasure, and to avoid pain at any
ut rather encourages it, and thereby strengthens
us, which is the root from whence spring all
actions, and the irregularities of life. For what
motive, but sensual pleasure and pain, does a
ift by, who drudges at his book against his in-
, or abstains from eating unwholsome fruit, re-

he takes pleasure in, only out of fear of whipping? he in this only prefers the greater corporal pleasure, or avoids the greater corporal pain; and what is it to govern his actions, and yet direct his conduct by such motives as these? what is it, I say, but to cherish that principle in him, which it is our business to root out and destroy? And therefore I cannot think any correction useful to a child, where the shame of suffering for having done amiss, does not work more upon him than the pain.

This sort of correction naturally breeds an aversion to that, which it is the tutor's business to create a liking to. How obvious is it to observe, that children come to hate things which were at first acceptable to them, when they find themselves whip'd and chid, and teized about them? And it is not to be wondered at in them, when grown men would not be able to be reconciled to any thing by such ways. Who is there that would not be disgusted with any innocent recreation, in itself indifferent to him, if he should with blows or ill language be hauled to it, when he had no mind? or be constantly so treated for some circumstances in his application to it? This is natural to be so. Offensive circumstances ordinarily infect innocent things, which they are joined with, and the very sight of a cup, wherein any one uses to take nauseous physick, so turns his stomach, that nothing will relish out of it, though the cup be never so clean and well-shaped and of the richest materials.

Such a sort of slavish discipline makes a slavish temper; the child submits and dissembles obedience, while the fear of the rod hangs over him, but when that is removed, and by being out of sight he can promise himself impunity, he gives the greater scope to his natural inclination: which by this way is not at all altered; but on the contrary, heightened and increased in him, and, after such restraint, breaks out usually with more violence.

If

If severity carried to the highest pitch does prevail, and works a cure upon the present unruly distemper, it is often by bringing in the room of it a worse and more dangerous disease, by breaking the mind and making in the place of a disorderly young [illegible] spirited moped creature: which however with the unnatural sobriety, he may please [illegible] people who commend tame coadive children, because they make no noise, nor give them any trouble, yet at all will probably prove as uncomfortable a thing to [illegible] will be all his life an [illegible] thing to him [illegible].

Beating then, and other corporal punishments, are not the discipline to be used in the education of those we would have wise, good, and ingenuous men; therefore very rarely to be applied, and that only in great occasions and cases of extremity. On the other side to flatter children by rewards of things that are pleasant to them, is as carefully to be avoided. He that will give his son apples or sugar-plumbs, or what else of this kind he is most delighted with, to make him learn his book, does but authorize his love of pleasure, and cocker up that dangerous propensity which he ought by all means to subdue and stifle in him. You can never hope to teach him to master it, while you compound for the check you give his inclination in one place, by the satisfaction you propose to it in another. To make a good, a wise, and virtuous man, it is fit he should learn to cross his appetite, and deny his inclination to riches, finery, or pleasing his palate, &c. whenever his reason advises the contrary, and his duty requires it. But when you draw him to do any thing that is fit by the offer of money, or reward the pains of learning his book by the pleasure of a luscious morsel; when you promise him a lace cravat, or a fine new suit, upon performance of some of his little tasks; what do you, by proposing these as rewards, but allow them to be the good things he should aim at, and thereby encourage his longing for them, and accustom him to place his happiness in them?

Thus people, to prevail with children to be induſtrious about their grammar, dancing, or ſome other ſuch matter of no great moment, to the happineſs or uſefulneſs of their lives, by miſapplied rewards and puniſhments, ſacrifice their virtue, invert the order of their education, and teach them luxury, pride, or covetouſneſs, &c. for in this way flattering thoſe wrong inclinations they ſhould reſtrain and ſuppreſs, they lay the foundation of theſe future vices, which cannot be avoided but by curbing our deſires, and accuſtoming them early to ſubmit to reaſon.

I ſay not this, as if I would have children kept from ſuch conveniencies or pleaſures of life, as are not injurious to their health or virtue. On the contrary, I would have their lives made as pleaſant and as agreeable to them as may be, in a plentiful enjoyment of whatſoever might innocently delight them, provided it be with this caution, that they have thoſe enjoyments only as the conſequences of the ſtate of eſteem and acceptation they are in with their parents or governors; but they ſhould never be offered or beſtowed on them as the rewards of this or that particular performance that they ſhew an averſion to, or to which they would not have applied themſelves without that temptation.

But if you take away the rod on one hand, and theſe little encouragements which they are taken with, on the other; how then, will you ſay, ſhall children be governed? remove hope and fear, and there is an end of all diſcipline. I grant that good and evil, reward and puniſhment, are the only motives to a rational creature: theſe are the ſpur and reins by which all mankind are ſet to work and guided, and therefore they are to be made uſe of to children too: For I adviſe their parent and governors always to carry this in their minds, that children are to be treated as rational creatures.

Rewards, I grant, and puniſhments, muſt be propoſed to children, if we intend to work upon them. The miſtake, I imagine is, that thoſe which are generally made

e use of, are ill-chosen. The pains and pleasures of body, are I think of ill consequence, when made rewards and punishments by which men would pre-on their children; for, as I said before, they serve to increase and strengthen those inclinations which our business to subdue and master. What principle true do you lay in a child, if you will redeem his es of one pleasure, by the proposal of another? is but to enlarge his appetite, and instruct it to ler. If a child cries for an unwholsome and dan-us fruit, you purchase his quiet by giving him a hurtful sweetmeat; this perhaps may preserve his h, but spoils his mind, and sets that further out of r. For here you only change the object, but er still his appetite, and allow that must be satisfied rein I have shewed lies the root of the mischief; till you bring him to be able to bear a denial of satisfaction, the child may at present be quiet and rly, but the disease not is cured. By this way of ceding, you foment and cherish in him that which e spring from whence all the evils flow, which be sure on the next occasion to break out again more violence, give him stronger longings, and more trouble.

he rewards and punishments then by which you ld keep children in order, are quite of another l, and of that force, that when we can get them to work, the business I think is done, and the culty is over: esteem and disgrace are of all others most powerful incentives to the mind, when once brought to relish them. If you can once get a love redit into children, and an apprehension of shame disgrace, you have put into them the true principle ch will constantly work and incline them to the t. But it will be asked how shall this be done? confess it does not at first appearance want some culty, but yet I think it worth our while to seek the

the ways, and practise them when found, to attain this, which I look on as the great secret of education.

Children, earlier perhaps than we think, are very sensible of praise and commendation; they find a pleasure in being esteemed and valued, especially by their parents and those whom they depend on: If therefore the father cares and commend them when they do well, shew a cold and neglectful countenance to them when they do ill, accompanied by a like carriage of the mother, and all others that are about them, it will in a little time make them sensible of the difference: and this if constantly observed, will, I doubt not of itself, work more than threats or blows, which lose their force when once grown common, are of no use when shame does not attend them, and therefore are to be forborn, and never to be used but in cases of extremity.

To make the sense of esteem or disgrace sink the deeper, and be of more weight, other agreeable or disagreeable things should constantly accompany these different states, not as particular rewards and punishments of this or that particular action, but as necessarily belonging to, and constantly attending one, who by his carriage has brought himself into a state of disgrace or commendation; by which way of treating them, children may as much as possible be brought to conceive, that those that are commended, and in esteem for doing well, will necessarily be beloved and cherished by every body, and have all other good things as a consequent of it; and on the other side, when any one by miscarriage falls into disesteem, and cares not to preserve his credit, he will unavoidably fall under neglect and contempt; and in that state, the want of whatever might satisfy or delight him, will follow. In this way, the objects of their desires are made assisting to virtue, when a settled experience from the beginning teaches children, that the things they delight in belong to, and are to be enjoyed by those only, who are in a state of reputation. If by these means you can come once to shame them

out

:heir faults, (for otherwise I would willingly
punishments) and make them in love with the
: of being well thought of, you may turn them
ılease, and they will be in love with all the
virtue.

great difficulty here I take to be occasioned by
and perverseness of servants, who are hardly
ndered from crossing herein the design of the
cd mother. Children discountenanced by their
for any fault, find usually a refuge and relief
aresses of these foolish flatterers, who by that
ıatever the parents endeavour to establish. When
er or mother looks sour on the child, every body
ıld put on the same coldness to him, and no body
n countenance, 'till forgiveness asked and a re-
on of his fault, have set him right again, and
him to his former credit. If this were constantly
l, I guess there would be little need of blows or
; their own ease and satisfaction would quickly
ildren to court commendation, and avoid that
hey found every body condemned, and they were
uffer for, without being chid or beaten. This
:ach them modesty and shame, and they would
come to have a natural abhorrence for that
hey found made them slighted and neglected by
ıdy. But how this inconvenience from servants
: remedied, I must leave to parents care and
ation. Only I think it of great importance,
: they are very happy who can get discreet peo-
ıt their children.

l then frequent beating or chiding, because this
orrection never produces any good, farther than
to raise shame and abhorrence of the miscarriage
ught it on them. And if the greatest part of the
be not the sense that they have done amiss,
apprehension that they have drawn on them-
ıe just displeasure of their best friends, the pain
ping will work but an imperfect cure; it only
patches

[illegible]

[illegible] and [illegible] [illegible] [illegible]

This consideration may direct parents how to manage themselves in reproving and commending their children: the rebukes and chidings which their faults will sometimes make hardly to be avoided, should not only be in sober, grave, and unpassionate words, but also alone and in private: but the commendations children deserve, they should receive before others: this doubles the reward, by spreading their praise; but the backwardness parents shew in divulging their faults, will make them set a greater value on their credit themselves, and teach them to be the more careful to preserve the good opinion of others, while they think th y have it: but when being exposed to shame by publishing their miscarriages, they gave it up for lost, that check upon them is taken off, and they will be the less careful to preserve others good thoughts of them, the more they suspect that their reputation with them is already blemished.

But if a right course be taken with children, there will not be so much need of the application of the common rewards and punishments as we imagine, and as the general practice has established; for all their innocent folly, playing and childish actions, are to be left perfectly free and unrestrained, as far as they can consist with the respect due to those that are present, and that with the greatest allowance. If these faults of their age, rather than of the children themselves, were, as they should be, left only to time and imitation, and riper years to cure, children would escape a great deal of misapplied and useless correction, which either fails to overpower the natural disposition of their childhood, and so by an ineffectual familiarity makes correction in other cases of less use, or else if it be of force to restrain the natural gaiety of that age, it serves only to spoil the temper both of body and mind. If the noise and bustle of their play prove at any time inconvenient, or unsuitable to the place or company they are in, a look or a word from the father or mother, if they have established

bliſhed the authority they ſhould, will be enough
to remove or quiet them from that time. But this
ſome humour, which is wiſely adapted by na
their age and temper, ſhould rather be encourag
keep up their ſpirits, and improve their ſtrengt
health, than curbed or reſtrained; and the chief
to make all that they have to do ſport and play t

The charging of childrens memories upon all
ſions with rules and precepts, is a great fault
ordinary method of education: they often do n
derſtand, and commonly as ſoon forget as they ar
them. If it be ſome action you would have do
done otherwiſe, whenever they forget, or do it
wardly, make them do it over and over again 'till
are perfect. You will by this ſee whether it be an
they can do, or is fit to be expected of them. For
times children are bid to do things, which upon
they are found not able to do, and had need be t
and exerciſed to before they are required to do t
But it is much eaſier for a tutor to command th
teach. By repeating the ſame action 'till it be g
habitual in them, the performance will not depend
memory and reflection, the concomitant of pru
and age, and not of childhood, but will be natu
them. Thus bowing to a gentleman who ſalutes
and looking in his face when he ſpeaks to him, i
conſtant uſe as natural to a well-bred man, as breath
it requires no thought, no reflection. Having this
cured in your child any fault, it is cured for ever.
thus one by one you may weed them all out, and

evident to them, that no attention they were
ble of, was sufficient to preserve them from transi-
ion, and the rebukes which followed it.

et therefore your rules to your son be as few as
ble, and rather fewer than more than seem abso-
y necessary; for if you burthen him with many rules,
ust either be very often punished, which will be of
onsequence, by making punishment too frequent
familiar, or else you must let the transgressions of
of your rules go unpunished, by which they will
urse grow contemptible, and your authority become
p to him; make but few laws, but see they be well
rved when once made. Few years require but few
, and as his age increases, when one rule is by
tice well established, you may add another.

at pray remember, children are not to be taught by
, which will be always slipping out of their me-
es; what you think necessary of them to do, set-
them by an indispensable practice, as often as the
sion returns, and if it be possible, make occasions.
will beget habits in them, which being once esta-
ed, operate of themselves easily and naturally, with-
the assistance of the memory. Keep them strictly
e practice of what you would have grow into a ha-
n them. by kind words and gentle admonitions,
er as minding them of what they forget, than by
rebukes and chidings, as if they were wilfully
y. Do not endeavour to settle too many habits at
, lest by variety you confound him, and so perfect
. When constant custom has made any one thing
and natural to them, and they practise it without
xion, you may then go on to another.

he method of teaching children by a repeated prac-
and the same action done over and over again,
r the eye and direction of the tutor, 'till they have
he habit of doing it well, and not by relying on
trusted to their memories, has so many advanta-
which way ever we consider it, that I cannot but
wonder,

wonder (if ill customs could be wondered at in any thing) how it could possibly be so much neglected

I shall name one more that comes now in my way. By this method we shall see whether what is required of him be adapted to his capacity, and any way suited to the child's natural genius and constitution; for that too must be considered in a right education. We must not hope wholly to change their original tempers, nor make the gay, pensive and grave, nor the melancholy sportive, without spoiling them. God has stampt certain characters upon mens minds, which, like their shapes, may perhaps be a little mended, but can hardly be totally altered and transformed into the contrary.

He therefore that is about children, should well study their nature and aptitudes, and see by often trials what turn they easily take, and what becomes them; observe what their native stock is, how it may be improved and what it is fit for. He should consider what they want, whether they be capable of having it wrought into them by industry, and incorporated there by practice, and whether it be worth while to endeavour it. For in many cases, all that we can do, or should aim at, is to make the best of what nature has given to prevent the vices and faults to which such a constitution is most inclined, and give it all the advantages it is capable of. Every one's natural genius should be carried as far as it could, but to attempt the putting another upon him, will be but labour in vain; and what is so plaistered on, will at least sit but untowardly, and have always hanging to it the ungracefulness of constraint and affectation.

Affectation is not, I confess, an early fault of childhood, or the product of untaught nature: It is a weed which grows not in the wild uncultivated waste, but in garden-plots, under the negligent hand, or unskilful care of a gardener. Management, instruction, and some rule of the necessity of breeding, are requisite to make an encumbrance of affectation, which endeavours to

conceal

correct natural defect, and has always the laudable aim of pleasing, though it always misses it, and the more it labours to put on gracefulness, the farther it is from it: for this reason it is the more carefully to be watched, because it is the proper fault of education a perverted education indeed, but such as young people often fall into, either by their own mistake, or the ill conduct of those about them.

He who will examine wherein that gracefulness lies, which always pleases, will find it arises from the natural coherence, which appears between the thing done, and such a temper of mind as cannot but be approved of, as suitable to the occasion. We cannot but be pleased with an human friendly civil temper, wherever we meet with it. A mind free, and master of itself and all its actions, not low and narrow, not haughty and insolent, not blemished with any great defect, is what every one is taken with. The actions which naturally flow from such a well formed mind, please us also as the genuine marks of it, and being as it were natural emanations from the spirit and disposition within, cannot but be easy and unconstrained. This seems to me to be that beauty which shines thro' some mens actions, sets off all that they do, and takes with all they come near, when by a constant practice they have fashioned their carriage, and made all those expressions of civility and respect, which nature or custom has established in conversation, so easy to themselves, that they seem not artificial or studied, but naturally to flow from a sweetness of mind, and a well-turned disposition.

On the other side, affectation is an aukward and forced imitation of what would be genuine and easy, wanting the beauty that accompanies what is natural, because there is always a disagreement between the outward action and the mind within, one of these two ways.

Either when a man would outwardly put on a disposition of mind which then he really has not, but endeavours by a forced carriage to make shew of, yet so that

that the constraint he is under discovers itself: and thus men affect sometimes to appear sad, merry, or kind, when in truth they are not so.

The other is, when they do not endeavour to make shew of dispositions of mind which they have not, but to express those they have by a carriage not suited to them. Such in conversation are all constrained motions, actions, words, or looks, which tho' designed to shew either their respect by civility to the company, or their satisfaction and easiness in it, are not yet natural and genuine marks of the one, or the other, but rather of some defect or mistake in imitation of others, without discerning what is graceful in them, or what is peculiar to their characters.

Affectation of all kinds whencesoever it proceeds, is always offensive, because we naturally hate whatever is counterfeit, and condemn those who have nothing better to recommend themselves by.

Plain and rough nature left to itself, is much better than an artificial ungracefulness, and such studied ways of being ill-fashioned. The want of an accomplishment, or some defect in our behaviour, coming short of the utmost gracefulness, often scapes observation and censure: but affectation in any part of our carriage, is lighting up a candle to our defects, and never fails to make us be taken notice of either as wanting sense, or wanting sincerity. This governors ought the more diligently to look after, because, as I have observed, 'tis an acquired uglineſs owing to a mistaken education; few being guilty of it, but those who pretend to breeding, and would not be thought ignorant of what is fashionable and becoming in conversation: It has often its rise from the lazy admonitions of those who give rules and propose examples, without joining practice with their instructions, and making their pupils repeat the action in their sight, that they may correct what is indecent or constrained in it, 'till it be perfected into an habitual and becoming easiness.

Manners,

Manners, as they call it, about which children are so often perplexed, and have so many goodly exhortations made them by their wise maids and governesses, are rather to be learned by example than rules; and then children, if they are kept out of ill company, will take a pride to behave themselves prettily after the fashion of others, perceiving themselves esteemed and commended for it. But if by a little negligence in this part, the boy should not put off his hat, nor make legs very gracefully, a dancing master will cure that defect, and wipe off all that plainness of nature which the alamode people call clownishness. And since nothing appears to me to give children so much becoming confidence and behaviour, and so to raise them to the conversation of those above their age, as dancing; they should, I think, be taught to dance as soon as they are capable of learning it; for tho' this consists only in outward gracefulness of motion; yet, I know not how, it gives children manly thoughts and carriage more than any thing; but otherwise I would not have little children much tormented about punctilios or niceties of breeding.

Never trouble yourselves about those faults in them which you know age will cure: and therefore want of well-fashioned civility in the carriage, while civility is not wanting in the mind, (for there you must take care to plant it early) should be the parents least care; while they are young, if the child's tender mind be filled with a veneration for his parents and teachers, which consists in love and esteem, and a fear to offend them, and with respect and good-will to all people, that respect will of itself teach those ways of expressing it, which he observes most acceptable. Be sure to keep up in him the principles of good-nature and kindness; make them as habitual as you can, by credit and commendation, and the good things accompanying that state. And when they have taken root in his mind, and are settled there by a continual practice, fear not, but the ornaments of conversation, and the outside of fashion-

able

able manners, will come in their time; if when they are removed out of their maids care, they are put into the hands of a well-bred man to be their governor.

Any carelessness is to be borne with in children, while they are very young, if it carries not with it the marks of pride or ill-nature; but those, whenever they appear in any action, are to be corrected immediately by the ways abovementioned. What I have said concerning manners, I would not have so understood, as if I meant, that those who have the judgement to do it, should not gently fashion the motion and carriage of children, when they are very young. It would be of great advantage if they had people about them from their being first able to go, that had the skill, and would take the right way to do it: That which I complain of is, the wrong course which is usually taken in this matter; children who were never taught any such thing as behaviour, are often, especially when strangers are present, chid for having some way or other failed in good manners, and have on that score reproof and precepts heaped upon them, concerning putting off their hats, or making of legs, &c. Tho' in this those concerned pretend to correct the child, yet in truth for the most part it is but to cover their own shame, and they lay the blame on the poor little ones, sometimes passionately enough, to divert it from themselves for fear the by-standers should impute the child's ill behaviour to their want of care and skill.

The children themselves are never one jot bettered by such occasional lectures. They at other times should be shewn what to do, and by reiterated actions be fashioned before hand into the practice of what is fit and becoming, and not told and taught to do upon the spot what they have never been accustomed to, nor know how to do as they should. To hare and rate them thus at every turn, is not to teach them, but to vex and torment them to no purpose: They should be let alone, rather than chid for a fault which is none of theirs, nor is in their power to

nd for ſpeaking to. It were much better their natu- childiſh negligence, or plainneſs, ſhould be left to : care of riper years, than that they ſhould frequently ve rebukes miſ-placed upon them, which neither do r can give them graceful motions. If their minds : well diſpoſed and principled with inward civility, a :at part of the roughneſs, which ſticks to the outſide ' want of better teaching, time and obſervation ll rub off as they grow up, if they are bred in good mpany; but if in ill, all the rules in the world, all : corrections imaginable, will not be able to poliſh :m; for you muſt take this for a certain truth, that them have what inſtructions you will, and never ſo rned lectures of breedingdaily inculcated upon them, it which will moſt influence their carriage, will be : company they converſe with, and the faſhion of ɔſe about them. Children, nay and men too, do moſt example; we are all a ſort of Camelions, that ſtill te a tincture from things near us; nor is it to be ndered at in children, who better underſtand what ey ſee, than what they hear.

I mentioned above, one great miſchief that came by vants to children, when by their flatteries they take : the edge and force of the parents rebuke, and ſo le- a their authority. And here is another great incon- nience which children receive, from the ill examples hich they meet with among the meaner ſervants.

They are wholly, if poſſible, to be kept from ſuch nverſation; for the contagion of theſe ill precedents, th in civility and virtue, horribly infects children, ten as they come within reach of it; they frequently arn from unbred or debauched ſervants, ſuch lan- age, untowardly tricks and vices, as otherwiſe they ould poſſibly be ignorant of all their lives.

'Tis hard matter wholly to prevent the miſchief, ou will have very good luck if you never have a clow- h or vicious ſervant, and if from ſuch your chil- ever get any infection; [illegible] much muſt be

towards it as can be, and the children kept as much as may be in the company of their parents, and those to whose care they are committed. To this purpose, their being in their presence should be made easy to them; they should be allowed the liberty and freedom suitable to their age, and not be held under unnecessary restraints, when in their parents or governors sight. If it be a prison to them, it is no wonder they should not like it: they must not be hindered from being children, or from playing or doing as children, but from doing ill; all other liberty is to be allowed them: next, to make them in love with the company of their parents, they should receive all good things there, and from their hands. The servants should be hindered from making court to them, by giving them strong drink, wine, fruit, play-things, and other such matters which may make them in love with their company.

I shall in the following pages treat of Widows, and therein touch a little again upon this duty of educating children, as it has respect to those of them who are mothers.

The WIDOW.

'HOUGH the ſtate of widowhood ſuperſedes
thoſe duties which were terminated merely in
perſon of the huſband, yet it endears thoſe
h may be paid to his aſhes; love is ſtrong as
ı, and therefore, when it is pure and genuine, can-
e extinguiſhed by it, but burns like the funeral
s of old, even in vaults and charnel-houſes. The
gal love, tranſplanted into the grave as into a finer
, improves into piety, and lays a kind of ſacred
ation upon the widow, to perform all offices of
ſt and kindneſs, which his remains are capable

ow thoſe remains are of three ſorts, his body, his
ory, his children. The moſt proper expreſſion of
ove to the firſt is in giving it an honourable inter-
. I mean not ſuch as may vye with the Poland ex-
gance, of which 'tis obſerved, that two or three near
eding funerals ruin the family, but prudently pro-
oned to his quality and fortune. Her zeal to his
e ſhould not injure a nobler relick of him, his chil-
. and this decency is a much better inſtance of her
ieſs, than all thoſe tragical paſſions with which
women ſeem tranſported towards their dead huſ-
; thoſe frantick embraces and careſſes of a car-
betray a little too much the ſenſuality of their love.
t is ſomething obſervable, that thoſe vehement
ıs quickly exhauſt themſelves, and by a kind of
ıthetick efficacy, as the body on which their af-
n was fixed moulders, ſo does that alſo; nay it often

attends not those leisurely degrees of dissolution, but by a more precipitate motion seems rather to vanish than consume.

The more valuable kindness therefore is that to his memory; let the Widow endeavour to embalm that, and keep it from perishing. By this innocent magick, as the Egyptians are said to have done by a more guilty, she may converse with the dead, represent him to her own thoughts, that this life may still be repeated to her. And as in a broken mirror, the refraction multiplies the images, so by his dissolution every hour represents distinct ideas of him, and she sees him the oftner for his being hid from her eyes. But as they use not to embalm without odours, so she is not only to preserve, but to perfume his memory, render it as fragrant as she can, not only to herself but others, by reviving the remembrance of whatever was praise-worthy in him, vindicating him from all calumnies and false accusations, and stifling or allaying even true ones, as much as she can. Indeed a Widow can no way better provide for her own honour, than by this tenderness of her husband's.

There is yet another expression of it, inferior to none of the former, and that is, the setting such a value upon her relation to him, as to do nothing unworthy of it. It was the dying charge of Augustus to his wife Livia, 'Behave thyself well, and remember our marriage.' And she who has been wife to a person of honour, must so remember it, as not to do any thing below herself, or which he, could he have foreseen it, should justly have been ashamed of.

The last tribute she can pay him, is in his children: these he leaves as his proxies, to receive the kindness of which himself is uncapable. The children of a widow may claim a double portion of the mother's love, one upon their native right as hers, the other as a request in right of their dead father; and indeed since she is to supply the place of both parents, it is but necessary

ſhe ſhould put on the affections of both, and to
lerneſs of a mother, add the care and conduct
ther.

ıer ſhew this chiefly in the well educating them,
:he prudent management of their fortunes; an
.at is ſometimes unhappily inverted, and mothers
oncerned to have the eſtate proſper in their tai-
at the children ſuffer by their unſeaſonable fruga-
ſave a little expence, they deny them the ad-
of an ingenuous and gentile breeding; ſwell their
ɔerhaps to a vaſt bulk, but ſo contract and nar-
ir minds, that they know not how to diſpoſe
ɔ any real benefit of themſelves or others, which
ſf the moſt pernicious parſimonies imaginable.
ıer by this ſeems to adopt the fortune, and a di-
: child, who is only made the beast to bear those
f wealth ſhe will lay on, and which ſhe em-
owns as the greater treaſure, ſince in tenderneſs
ſhe neglects him.

ɔmetimes the ſame effects ſpring from another
nd children are ill-bred, not becauſe the mother
ı the charge, but out of a feminine tenderneſs,
ɔermits her not to part with them to the proper
or their education; and this, tho' not ſo ignoble
e as the other, is of no leſs miſchief, as reſpects
ı, who being by it confined to home, are con-
ly condemned to be pampered, or with nothing elſe,
ı the flatteries of ſervants and tenants, who think
ıe beſt expedients to ſecure their own ſtations,
h theſe the young maſter or landlord is ſo blown
as if his manours were the confines of the world,
ook at nothing beyond them. By this means,
t laſt he breaks looſe from his mother's arms,
ies abroad, he expects ſcarce to find his equals,
ſs his betters; he thinks he is ſtill to receive the
wning adorations, which he was uſed to at
nd being poſſeſt with this inſolent expectation
ſcarce be undeceived, but at the price of many
affronts

[illegible] to the breeding children abroad; [illegible]
[illegible] which ever into the places of erud[illegible]
having not only [illegible] many, but the very same
with virtue and learning. The very great [illegible]
discipline in those places where youth is to [illegible]
strongest structure of virtue or vice; the wind[illegible]
[illegible] debaucheries, for mean and
[illegible] and [illegible] endeavours that are u[illegible]
[illegible] more than [illegible]
[illegible] never to o[illegible]
[illegible] example great occasions
against an education out of the parents eye;
we are not so much to consider what is bef[illegible]
to the [illegible] of children. An
[illegible] the home education will be
[illegible] they may suck all the venom, and noth[illegible]
[illegible] they will not only be taught base th[illegible]
[illegible] before observed, by the basest tutors, fo[illegible]
[illegible] all the most sordid circumstances to the i[illegible]
[illegible] crime: whereas abroad they are not lik[illegible]
[illegible] any, whose interest it is so much to [illegible]
[illegible]; and they may meet with many, as
world is, who may by their lessons, and [illegible]
[illegible] direct them to the right way in which t[illegible]
[illegible] walk. The various sorts of learning they

[illegible]

[illegible]

[illegible]

gradation, by which to proceed. Injustice of any sort is a great sin, and when it is a matter of trust, it is complicated with treachery also; but of all trusts, those to the dead have always been esteemed the most sacred. If they can find any allay to these, by the two remaining circumstances, that is, the trust of a husband, and the interest of a child, I shall confess them very subtle casuists.

I have hitherto spoke of what the widow owes to her dead husband; but there is al o somewhat of peculiar obligation in relation to herself. God, who has placed us in this world to pursue the interests of a better, directs all the signal acts of his providence to that end, and intends we should so interpret them. Thus every great change that occurs is designed, either to recal us from a wrong way, or to quicken our pace in the right; and a widow may more than conjecture, that when God takes away the mate of her bosom, and reduces her to a solitude, he does by it sound a retreat from the lighter jollities and gaieties of the world: and as in compliance with a civil custom, she immures herself, sits in darkness for a while, so she should put on a more retired temper of mind, a more strict and severe behaviour, and that not to be cast off with her veil, but to be the constant dress of her widowhood. Indeed this state, as it requires a great sobriety and piety, so it affords many advantages towards it. The Apostle tells us, that 'she who is married careth for the things 'of the world, how she may please her husband.' There are many things which are but the due compliance of a wife, which yet are great avocations and interruptions of a strict devotion: when she is manumitted from that subjection, when she has less of Martha's care of serving, she is then at liberty to choose Mary's part; she has her time and her fortune at her own command, and consequently may much more abound in the works both of piety and charity. We find God himself retrenched the wife's power of binding her own

soul;

ſoul; her vows were totally insignificant, without her huſband's confirmation; but the widow might devote herſelf to what degree ſhe pleaſed; her piety has no reſtraint from any other inconſiſtent obligation, but may ſwell as high as it can. Theſe hours, which were before her huſband's right, ſeem now to devolve on God, the grand proprietor of our time. That diſcourſe and free converſe with which ſhe entertained him, ſhe may now convert into Colloquies and ſpiritual intercourſe with her Maker; and that love, which was only human before, by the change of its object acquires a ſublimity, is exalted into divine; from loyal duty and conjugal affection, becomes the eternal work and happineſs of angels, the order of a cherubim; thus may ſhe in a higher ſenſe verify Sampſon's riddle 'fetch honey 'out of a carcaſe,' make her huſband's aſhes, like thoſe of the heifer under the law, her purification; his corruption may help her to put on incorruption, and her loſs of a temporary comfort may inſtate her in an eternal.

And as herſelf, ſo her fortune may alſo be conſecrated. Indeed, if ſhe be, that will alſo; if ſhe have made an eſcape out of Egypt, there ſhall not a hoof be left behind her, no part of her poſſeſſions will be aſſigned to vanity and exceſs; ſhe who has really devoted herſelf to piety, faſted and prayed with Anna, will alſo be full of good works and alms-deeds with Tabitha: ſhe may thus be a mother when ſhe ceaſes to bear, and though ſhe no more increaſe one family, ſhe may ſupport many. Fruitfulneſs can be but a happineſs; compaſſion is a virtue, nay indeed it is a greater and more certain happineſs, A child is not brought forth but with pangs and anguiſh, but a work of mercy is produced not only with eaſe, but delight. Beſides, ſhe that bears a child, knows not whether it may prove a bleſſing or a curſe. But charity gives a certain title to a bleſſing, and engages the moſt ſolvent paymaſter, God himſelf, who owns all ſuch diſburſements as a loan to him.

There was in the primitive times an Ecclesiastic der of widows, which is mentioned in Timothy, whole ministry was devoted to charity; they were i of the poorer sort, fit rather to receive than give yet the less they could do with their purses, the was required of their persons, the humbler offic washing the Saints feet, the careful task of bri up children, and a diligent attendance on every work: and sure there is a parity of reason, that who upon the score of their wealth exempt them from those laborious services, should commute for more liberal alms. In the warmth and zeal of tianity, women of the highest quality performed sorts of charity, forgot their greatness in their c scensions, yet assumed it again in their bounty; fo hospitals, and yet with a labour of love, disdaine sometimes to serve in them. But these are exampl like to be transcribed in our days: greatness i grown to such an unwieldiness, that it cannot stoo to the most christian office, and yet can as little so in any magnificent charities. It stands, like Nebu nezzar's golden image, a vast bulk only to be ad

Now certainly if any women be qualified to aver reproach, they must be the dowagers of great fa and fortunes; they have none to controul their vi the sick and afflicted, or to resent a disparagement their humility; neither have they an account to gi their possessions to any but God and themselves. T sure they can bring none so like to procure them th logy of well done thou good and faithful servant, catalogue of their alms; nor indeed can they any way dispose of their fortune so much to their own tentment. They may possibly cloy and satiate senses, make provision for the flesh, but that no satisfies their reason, much less their conscience; soul, which is the superior part, is quite left out in distribution; nothing is communicated to it, bu guilt of those dear-bought excesses; the only w

as to be a sharer in their wealth, is by a charitable dispensing. The poor are its proxies as well as God's; and tho' in all other respects, we say to the soul, as the psalmist does to God, 'My goods extend not to thee;' yet by this way it becomes not only a partaker, but the chief proprietor, and all is laid out for its use. Charity gains not only an indefeasible title to the happy reversion of heaven, but it has a great deal in present possession, a mighty rational complaisance in the right applying of wealth, and doing that with it, for which it was designed; yet more, it gives a sensitive delight; nothing being more agreeable to human nature, than the doing good to its own kind. A seasonable alms leaves a greater exultation and transport in the giver, than it can ordinarily raise in the receiver. This indeed is a way to elude the severe denunciation of the Apostle: 'A widow that liveth in this pleasure, is not dead while she liveth;' but on the contrary shall live when she dies, when she resigns her breath, shall improve her being. The prayers of the poor, like a benign gale, shall assist her flight to the regions of bliss, and she, who has here cherished the afflicted members, shall there be indissolubly united to their glorious head.

And now, methinks, widowhood under this aspect is quite transformed, is not so forlorn, so desolate an estate as it is usually esteemed; and would all widows use but this expedient, thus devote themselves to piety and charity, it would like the healing tree sweeten these waters of Marah, render the condition not only supportable but pleasant, and they would not need to make such affrighted, such disadvantageous escapes as many do from it. It is true, the Apostle's affirmation is unquestionable, that the wife, 'when her husband is dead, is at 'liberty to be married to whom she will;' but the advice he subjoins is authentic too, 'she is happier if she so 'abide;' she that may solace herself in the society, in the love of her God, makes an ignoble descent to human embraces. She that may purchase heaven with her wealth,

buys a very dear bargain of the beſt huſband on e
Indeed upon a mere ſecular account, it ſeems not
prudent to relinquiſh both liberty and property, te
pouſe at the beſt a ſubjection, but perhaps a ſlaver
reſembles the mad frolicks of freed galley-ſlaves,
play away their liberty as ſoon as they regain it.

Marriage is ſo great an adventure, that one ſ
enough for the whole life, for whether they have
proſperous or adverſe in the firſt, it does almoſt di
rage a ſecond attempt. She that has had a
husband, may be ſuppoſed to have his idea ſo fi
her heart, that it will be hard to introduce any
form: ſhe may farther very reaſonably doubt, th
this common dearth of virtue, two good huſbands
ſcarce fall to one woman's ſhare; and an ill one wil
come more intolerable to her, by the reflexion
will be apt to make on the better. On the other fid
ſhe has had a bad one, the memory of what ſhe ha
fered ſhould, methinks, a be competent caution ag
new adventures; yet experience ſhews us that wo
tho' the weaker ſex, have commonly fortitude en
to encounter and baffle all theſe conſiderations.
not therefore to be expected, that many will, by
thing that has or can be ſaid, be diverted from re-m
ing; and indeed ſhe that does not preſerve her wi
hood upon the accounts before-mentioned, may per
better relinquiſh it: St. Paul, we ſee, adviſes thoſ
dows, who found no better employment than going
houſe to houſe, that grew by their vacancy to be ta
and buſy-bodies, ſhould marry again; it being the
way to fix theſe wandring planets, to find them
neſs of their own at home, that ſo they may not ra
abroad, to intermeddle with that of others; an
truth is, they who cannot brook the retiredneſs
gravity which becomes a widow, had better put th
ſelves in a ſtate that leſs requires it; and if they
ſolve not to conform their minds to their conditio

bring their condition to their minds: but in the doing that, there will be some cautions very necessary to be observed.

Common decency requires, that there be a considerable interval between the parting with one husband, and the choosing another. This has been so much observed by nations that were at all civilized, that we find Numa made it a law that no widow should marry under ten months, and if any did, she was to sacrifice as for the expiation of a crime. This continued in force many ages after, insomuch that when, upon reasons of state, Augustus found it useful to marry his sister Octavia to Antonius, nothing less than a decree of the senate could license the anticipating the time. So jealous observers were they of this point of civility, that they thought the whole state was concerned in the violation. 'Tis true, we have no law in the case, but we have somewhat of custom; I know not how long we shall have, since the frequent breaches of it, threaten quite to cancel it; yet a woman that is tender of her honour, will scarce give her example towards the rescinding it. The wounds of grief are seldom healed by any hand but that of time, and therefore too sudden a cure shews the heart was not deeply pierced; she who can make her mourning veil an optick to draw a new lover nearer to her sight, gives cause to suspect the sables were all without.

The next thing considerable is the equality of the match. Marriage is so close a link, that to have it easy, it is good to have the parties as even proportioned as may be, especially in respect of quality and fortune; in which it is to be wished there should be no eminent disproportion; those that meet most upon a level, are least subject to those upbraidings, that often attend a great descent of either party; it is therefore no prudent motive by which some widows are swayed, who marry only for a great title, who often do not meet with so much of obeisance from strangers, as they do with

contempt

contempt from their husbands and his relations. There have been many examples of lords, who have used rich, but inferior widows, like spunges, squeezed them to fill themselves with their wealth, and them only with the air of a big name. On the other side, for a woman to marry very meanly, and too much below herself, is rather worse; those kind of matches are ordinarily made in a transport of passion, and when that abates and leaves her to sober reflexions, she will probably be so angry with herself, that she will scarce be well pleased with her husband. A state of subjection is a little sweetened by the worth and dignity of the ruler; for as it is more honourable, so it is also more easy, the serviler spirits being of all others the most imperious in command; and sure it will not a little grate a woman of honour to think she has made such a one her master, who perhaps would before have thought it a preferment to have been her servant. Farther, such marriages have commonly an ill reflexion on the modesty of the woman; it being usually presumed, that where the distance was so great as to discourage such an attempt on his part, there was some invitation on hers; thus upon all accounts she is very forlorn, who disposes of herself in this vile manner; yet it is too well known such matches have been frequently made, and the same levity and inconsideration may betray others to it: wherefore it is their concern well to ballast their minds, and to provide that their passion never get the ascendent over their reason.

Another very necessary equality, is that of their judgment as to religion; I do not mean that they are to catechize each other as to every minute speculative point, but that they be of the same profession, so as to join together in the worship of God. It is certainly very uncomfortable that those who have so closely combined all other interests, should be disunited in the greatest, that one church cannot hold them, whom one house, one bed does; and that religion, which is in itself the most uniting thing, should be the only disagreement between them.

I know it is often made a [illegible]
hat neither shall [illegible]
yet I doubt it is [illegible]
arelessness of all [illegible]
; but where they have [illegible]
pecially where one party [illegible]
le error, is still [illegible]
ring to reduce them [illegible]
s, those disputes [illegible]
fe disputes perhaps [illegible]
at last their affections [illegible]
opinions, and their [illegible]
; besides, of some of [illegible]
, yet the education of [illegible]
ate; the one parent will [illegible]
er, each striving to [illegible]
introduces [illegible]
ino; the servants, according [illegible]
tions, handy in [illegible]
s, if not utterly [illegible]
nd this train of [illegible]
eat prejudice against [illegible]
re is yet a third particular, [illegible]
portion is much to [illegible]
The humours of youth and age [illegible]
ere had need be a great [illegible]
tord into a harmony. When [illegible]
n an old man, there are [illegible]
t part, and breedings on [illegible]
an extreme degree of [illegible]
will be perpetual disagreement [illegible]
at does not often happen [illegible]
o; for though the [illegible]
maids upon such [illegible]
as shallow, seldom [illegible]
by saying these [illegible]
of old women marry [illegible]
it is such a folly and [illegible]

ſuddenly make their beds in the duſt, what ſhould they think of a nuptial couch? to ſuch the anſwer of the philoſopher is oppoſite, who being demanded what was the fitteſt time for marrying, replied, For the young not yet, for the old not at all.

But this dotage becomes perfect frenſy and madneſs, when they chooſe young huſbands; this is an accumulation of abſurdities and contradictions. The huſband and the wife are but one perſon, and yet at once young and old, freſh and withered; it is a reverſing the decrees of nature; and therefore it was no ill anſwer, which Dionyſius the tyrant gave his mother, who in her age deſigned ſuch a match; that by his regal power he could not abrogate thoſe of nature, or make it fit for her an old woman to marry a young man. It is indeed an inverſion of ſeaſons, a confounding of the calendar, making a mungrel month of May and December, and the conjunction proves as fatal as it is prodigious; it being ſcarce ever ſeen, that ſuch a match proves tolerably happy. Indeed it is not imaginable how it ſhould; it is to be preſumed, ſhe that marries ſo, muſt marry meanly, no young man who does not need her fortune, will take her perſon; for tho' ſome have the humour to give great rates for inanimate antiquities, yet none will take the living gratis. Thus ſhe never miſſes to be hated, by him ſhe marries: he looks on her as his rack and torment, thinks himſelf under the lingring torture, deviſed by Mezentius, a living body tied to a dead. Nor muſt ſhe think to cure this by any the little adulteries of art; ſhe may buy beauty, and yet can never make it her own; may paint, yet never be fair. It is like enameling a mud-wall, the coarſeneſs of the ground will ſpoil the varniſh, and the greateſt exquiſiteneſs of dreſs ſerves but to illuſtrate her native blemiſhes; and thus all ſhe gains by this is, to make him ſcorn her as well as abhor her.

What can be more ridiculous than an old woman gaily ſet out? It was not unaptly ſaid by Diogenes to ſuch a one;

one; 'If this decking be for the living, you are deceived; 'if for the dead, make haste to them;' and I doubt not many young husbands will be ready to say as much. Death sometimes comes not quick enough to prevent an illegal parting. The man bids adieu to the wife, tho' not to her fortune, takes that to maintain the luxuries elsewhere, allows her some little annuity, and makes her a pensioner to her own estate. Thus he has his design, but she has none of hers; he married for her fortune, and has it; she for his person, and has it not, and which is worse, buys her defeat with the loss of all, he commonly leaving her as empty of money as he found her of wit.

This condition is deplorable enough, and yet usually it fails even of that comfort, which is the last reserve of the miserable, I mean pity; it is the wiseman's question, 'Who will pity a charmer, that is bitten with a ser-'pent?' He might have presumed less on his skill, and kept himself at a safer distance; and sure the like may be said of her. Alas! what are feeble charms, that she should expect by them to fix the giddy appetites of youth? and since she could so presume without sense, none will regret she should be convinced by smart. Besides, this is a case wherein there have been a multitude of unhappy precedents, which might have cautioned her. He that accidentally falls down an undiscovered precipice, is pitied for his disaster; but he who stands a great while on the brink of it, looks down, and sees the bottom strewed with the mingled carcases of many that have thence fallen, if he shall deliberately cast himself into their company, the blame quite extinguishes the pity: he may astonish, but not melt the beholders. And truly she who casts herself away in such a match, betrays not less but more wilfulness. How many ruins of unhappy women present themselves to her, like the wrecks of old vessels, all split upon this rock? and if she will needs steer her course purposely to do the same, none ought to grudge her the shipwreck she so courts.

Nor

Nor has she only this negative discomfort, to prived of pity, but she is loaded with censures a proach; the world is apt enough to run into ma errors, to fix blame where there is none, but it dom guilty of the charitable, does not overloo smallest appearance of evil, but generally puts th construction upon any act, that it will with an bability bear; and according to that measure wo this condition can expect no very mild descant them; such matches are so destitute of any ration that it is hard to derive them from any other moti the sensitive. What the common conjectures that case, is as needless as it is unhandsome to d I will not say how true they are, but if they be, another reason to the former, why such marriag unprosperous. All distortions in nature are ominous, and sure such preter-natural heats may very well be reckoned as dismal presages, a certain ones too, since they create the ruin they I It is not only just but convenient, that such r should be attended with such consequences, t bitterness of the one may occasion some reflex the sordidness of the other; such an autumnal might be thought a kind of miracle, if it did n with frosts, and the unpleasantness of the ev not chastise the uglines of the design. Where think, those that are conscious of the one, shoul far from murmuring, that they should be very t for the other, think it God's discipline to brin again to their wits, and not repine at that smar themselves have made necessary.

It were to be wished that all the ancienter would seriously weigh how it is their interest not those two epithets. That of ancient they can off, it daily grows upon them; and that of wi sure a more proportionable adjunct to it, than wife, especially when it is to one to whom l might have made her mother. There is a ve

age, if it be such as will have not itself. "The hoary
l is a crown of glory, if it be found in the way of
ness" neb ;" but when it will not suit with youth,
disclaimed by both, becomes the flouts of the old,
he scorn of the young; what a strange fury is it
which possesses such women, that when they may
e their fortunes to their advantageous designs be-
mentioned, they should only buy with them to make
so ridiculous a slavery; that when they may keep
e reputation of modesty and prudence, they should
e themselves to an universal contempt for the worst
th, and that they who might have had reverence,
l put themselves even out of the capacity of a love
ation?

is is so high a frenzy as few cases happen in nat
t, it must have some preparatory degrees, from
g in the constitution and habit of the mind, such
ws have sure some lightness of humour, before they
e so giddy in their brains, and therefore fools that
secure themselves from the effect, must foresee the
; if they will still be willing themselves young, it
but in a while they will persuade themselves they
; let them therefore content themselves to be old,
e fashions are varied with times, so let them put
he ornaments proper to their season, which are
, gravity and prudence. These will not only be
ornament but their armour too; these will gain
such a reverence, that will make it as impossible
should be assaulted, as impossible they should assault,
think, one may safely say, it is the wisdom of one to
these, which betrays women to such mischiefs.
deed it may be a matter of caution [illegible]
ger widows, not to let themselves [illegible]
light frolick humour, which per[illegible]
ble to put off, when it is most [illegible]
ll not much invite a sober man to [illegible]
are young, and if it continue [illegible]
ld, it may (as natural motions [illegible]

[illegible] precipitate them into that ruinous [illegible] considered: yet, should they happen [illegible] not force them from their [illegible] very ill agree with it. How [illegible] woman to delight in toys and [illegible] entertain her grand-children? [illegible] spectacles, and be at masks [illegible] only to act the antics? [illegible] nature, the tearing off her [illegible] sixty, to lessen beyond [illegible] backward, and write sixteen; [illegible] manage their widowhood, have more [illegible] at first, as having more [illegible] of being left to their [illegible] concern them all to [illegible] conduct, by an assiduous [illegible] up to the leading of the [illegible] not a covering of the [illegible] choices, may yet be a light [illegible] who are fit to be chosen: that [illegible] marry, and marry, they may [illegible] with it, that it be only [illegible] motives, and with such [illegible] approve it to him.

[illegible] some particular rules [illegible] the state of widowhood, [illegible] to the practice of the foregoing [illegible]

[illegible] that God has now restrained the for- [illegible] their eyes, and shut up their [illegible] compass, having also given them [illegible] their desires; a widow must be [illegible] that is not, cannot so well secure [illegible] proper state.

[illegible] honesty to marry another man [illegible] by her former husband; and [illegible] in a less proportion, to marry within

within the year of mourning; it was anciently infamous for her to marry, till by common account the body was diſſolved into its firſt principle of earth.

A widow muſt reſtrain her memory and her fancy, not recalling or recounting her former permiſſions and freer licences with any preſent delight, for ſhe then opens that ſluice which her huſband's death and her own ſorrow ſhave ſhut up.

A widow, who deſires that her widowhood ſhould be a ſtate pleaſing to God, muſt ſpend her time as devout virgins ſhould, in faſtings, prayers and charity.

A widow muſt forbid herſelf to uſe thoſe temporal ſolaces, which in her former eſtate were innocent, but now are dangerous.

The MISTRESS.

LADIES are apt to think ſo little of any obligation they are under, to have any guard upon themſelves with reſpect to their carriage to their ſervants, that it is very likely what we have to ſay on that ſubject, may be reckoned either tedious or impertinent: but, when they have ſeriouſly conſidered what we ſhall offer to them, they will ſure not think it ſo light a matter, as it may at firſt appearance ſeem to be.

The inſpection of the family falls uſually to the care of the wife, and tho' ſhe be not ſupreme there, yet ſhe is to improve her delegated power to the advantage of all under it. The Apoſtle ſets it as the calling and indiſpenſable duty of the married women, 'That they guide 'the houſe;' no: thinking it a point of greatneſs to remit the menage of all domeſtic concerns to a mercenary houſekeeper. And indeed, ſince it has been a faſhionable

nable thing for the master to resign up his concerns to the steward; and the lady hers to the governante, it has gone ill with most great families; while these officers serve themselves instead of those that employ them, raise fortunes on their patrons ruins, and divide the spoil of the family: the housekeeper pilfering within doors, and the bailiff plundering without.

Now to the well-guiding of the house by the mistress of it, I know no better or more comprehensive rule, than for her to endeavour to make all that are hers to be God's servants also. This will secure her of all those intermediate qualifications in them, in which her secular interest is concerned; their own consciences being the best spy she can set upon them, as to their truth and fidelity, and the best spur also to diligence and industry. But to the making them such, there will need instruction and discipline. It is a necessary part of the rulers care to provide, that none in their family should want the requisite means of instruction. I do not say that the mistress should set up for a catechist or preacher, but that they take order they should be taught by those that are qualified to teach them. And that their furnishing them with knowledge may not serve only to help them to a great number of stripes, they are to give them the opportunities of consecrating it by prayer and devotion; to that end to have public divine offices in the family, and that not by starts or accidents, when a devouter guest is to be entertained, and laid by when a profane, but daily and regularly, that the hours of prayer may be fixed and constant as those of meals, and if it may possibly be, as much frequented. However, the mistress must give both her precept and example towards it.

A Christian family should be the epitome of a church; but alas! how many among us lie under a perpetual interdict, and yet not from the usurpation of any foreign power, but from the irreligion of the domestic? one may go into several great families, and after some stay there,

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d to keep the way of the [illegible]
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my houſe, ſays he, we will [illegible]
reaſonable, that where we [illegible]
hould make all our dependents [illegible]
. Beſides, it is [illegible]
re we entertain a ſervant, we take [illegible]
into our care and [illegible]
rtaking, if we [illegible] foul, the [illegible]
of him, to perſ[illegible]
is meaneſt creat[illegible]
gleſt of thoſe [illegible]
ſumed with as [illegible]
with him there is [illegible]

But when piety is planted in a family, it will soon wither if it be not kept in vigour by discipline. To have servants seemingly devout in the oratory, and yet really licentious out of it, is but to convert one's house into a theatre, make a play of religion, and keep a set of actors to personate and represent it.

It is necessary therefore to enquire how they behave themselves when they are off the stage, whether those hands which they lift up in prayer, are at other times industriously applied to work; or those mouths with which they bless God, are not elsewhere filled with oaths and curses, scurrilities and revilings; in a word, whether the form of Godliness be not designed in commutation for sobriety and honesty. Indeed the governors of families ought to make a strict inspection into the manners of their servants, and where they find them good, to affix some special mark of favour, by which they may be encouraged to persevere, and others invited to begin. But where they find them vicious, there as eminently to discountenance, severely to admonish them, and use all fit means for their reclaiming; and when that seems hopeless, to dismiss them, that they may not infect the rest. 'A little leaven leaveneth the 'whole lump,' and one ill servant like a perished tooth, will be apt to corrupt his fellows. Wherefore it is the same in families that it is in more public communities, where severity to the ill, is mercy and protection to the rest; and were houses thus weeded of all idle and vicious persons, they would not be so overgrown, nor degenerate into such rude wildernesses, as many, nay I fear most, great families now are.

But as servants are not to be tolerated in the neglect of their duty, so neither are they to be defeated of any of their dues. Masters are to give to their servants that which is just and equal; and it is certainly but just and equal, that they who are rational creatures, should not be treated with the rigour or contempt of brutes. A sufficient and decent provision, both in sickness and

in

in health, is a just debt to them, besides an exact performance of those particular contracts upon which they were entertained. Laban had so much of natural justice, that he would not take the advantage of Jacob's relation to him, to make him serve him gratis: 'Because 'thou art my brother, shouldst thou therefore serve me 'for nought? tell me then what shall thy wages be.' But alas! now-a-days where servants have been hired, and expresly articled with for their wages, it is with many no easy thing to get them. It is even thought by some masters an insolence, and a piece of ill-manners, to demand them: and when they have worn out a servant, they either pay him not at at all, or with the protraction and regret which they do the taylors for the old clothes they have cast off. There are, I fear, many instances of this, especially among great persons; it being a received mode with too many of them, to pay no debts to those who are too mean to contest with them. But however they may ruffle it out with men, it will one day arraign them before God, as most injurious oppressors; there being no crime of that kind more frequently or severely branded in scripture, than this of the detention of the wages of the servant and hireling. Besides, this example of injustice, in which the servant is passive, is often transcribed by him in acts of fraud and deceit, and he is apt to think it but an equal retaliation, to break his trust where the master breaks his covenant; and when he once attempts to be his own paymaster, it is not to be doubted but he will allow himself large use for the forbearance of his wages. For which reason the course is no less unprofitable to the master, than unjust and dishonourable.

It may not probably be always in the wife's power to prevent this, or any of the former faults in the menage of the family; for her authority being but subordinate, if the husband, who is supreme, suspend her power, he does, by that vacating her rule, take off the duty consequent to it: wherefore what I have said

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can be obligatory to none who are so impeded; but to those who can either do it themselves, or persuade their husbands to it, the omission will be their sin. All the profaneness and disorder of the family will be charged upon their account, if it came by their default.

And this, methinks, is a consideration that much mortifies one usual piece of vanity, I mean that of a multitude of servants. We shall all of us find burden enough of our own personal Miscarriage, and need not contrive to fetch in more weight from others. It is generally observed in families, that the bigger they are the worse they are. Vice gains boldness by numbers is hatched by the warmth of a full society, and we daily see people venture upon those enormities in consort and in a crowd, which they would not dare, did they think they stood single. Besides, the wider the province is, the more difficult it is well to administer it, and in a heap of servants many faults will escape undiscerned, especially considering the common confederacy there is usually among them, for the eluding of discipline. What the wise man therefore speaks of not desiring a multitude of unprofitable children, I think may be very well applied to servants; whose unprofitableness usually increases together with their number.

The art of governing of servants is not so easy as it is necessary, and it is very well worth the ladies inquiry to inform themselves how to discharge the office of mistress as they ought. She should understand to do every thing properly, and in season. To employ her servants with so much ease and order as may make their labour pleasant, and their duty desirable; above all, she must be sure to command that only which may and ought to be performed, otherwise it will be impossible to preserve in them that respect which is due to her person. If she be passionate, or too opinionated she will dangerously expose herself upon every occasion, will require things impracticable or absurd, and will never

be able to get the good-will or word of those that are about her. If she be humoursome towards them, or too flexible and given lightly to change what she has once bid them do, her authority will soon be at an end; she will for certain make herself despised, and she will deserve it.

There is no small prudence required in the government of her servants: she ought thoroughly to know them whom she trusts about her; she should study to make herself both beloved and esteemed by all that serve her; she should give always exact orders, that no mistake be committed; she should cause herself to be understood even with a look, or with a sign, so as others who are present may not take notice of it. I do not pretend to explain all that mistresses are to be instructed in, for the government of their men and maid-servants; there will be several instances particular to the circumstances of every family, which it is impossible to bring into general rules. But these reflexions, and what will occasionally be added hereafter, will go a good way towards setting them right in that part of their conduct.

To this government must be joined house-keeping: most part of the women of quality neglect it as a mean employment, fit only for peasants or farmers wives, or at best for an housekeeper, or some woman of business; especially the women bred up in softness, abundance and laziness, are unconcerned at, and disdainful of, all that falls under that name; they put no great difference between a country working life, and that of the wild Indians in America. If you speak to them of the price of corn, of the tilling of lands, of the different natures of estates, of the raising of rents, of the other rights of lordship, of the best manner of managing farms, or of settling receivers, they believe you intend to reduce them to employments quite unworthy of them.

Yet it is only through mere ignorance, that this art of house-keeping and governing of families is despised: the old Greeks and Romans, who were so skilful and refined in

other things, did yet instruct themselves in this with great care. The greatest men among them made, on their own experiences in this art, books which are extant to this day; in which they have not omitted to handle every particular of agriculture. It is known how their conquerors disdained not to till the ground, and even to return to the plough, after their triumps. This is so different from our manners at this day, that it would not be believed, were there in history but any pretence to doubt it; yet, is it not more natural for people to endeavour to cultivate, than to enlarge their country? to what serves victory, unless to reap the fruits of peace?

After all, solidity of understanding consists in endeavouring to be exactly instructed about the manner with which those things are done, that are the foundations of human life. All the greatest affairs turn upon this, the strength and felicity of a state consists not in having a great many provinces if badly cultivated, but in drawing from the land which is possessed all that may be needful towards the easy maintenance of a numerous people.

There is necessary, doubtless, a genius much more elevated, and more extended, to be well instructed in all the arts which have respect to house-keeping, and to be in a condition of ordering a whole family, which is a little republick, as it ought, than to be able to sing or dance to admiration, or to play at cards ever so well, or to discourse ever so smartly on the fashions, or the times, or to be mistress of all the little graces of conversation. It is a very contemptible sort of temper, to aim at nothing beyond speaking well. There are frequently seen women who are notable speakers, whose conversation is even full of solid maxims, and who only for want of having applied themselves betimes to what's serious, have nothing but what is frivolous in their behaviour. They can speak admirably, but are vastly short when they proceed to act. This is a fault which must carefully be endeavoured to be prevented, by using them betimes to busi-

business, and gently instructing them how and when they are to act upon every occasion that is presented.

But heed must be taken too of the opposite fault; women run a risk of being extreme in every thing; it is good to accustom them from their very childhood, to have something under their government and managery, to keep accompts, to see the manner of the market, as to every thing that is bought, and to understand how every thing belonging to a family should be made fit for use. But then you must also have a care that this incumber not their minds too much, and that housekeeping in them turn not to avarice. Shew them particularly therefore all the ridiculousness and absurdities of this passion. Bid them beware of a vice which gains but little, and dishonours a great deal; tell them, a reasonable person ought not to seek any thing in a frugal and laborious life, but only to avoid the scandal and injustice of a prodigal and ruinous one; convince them that needless expences are not to be retrenched, but with design to put them in a condition of performing more liberally those which either decency, friendship or charity may require: tell them further, it is also great gain to know how to lose when it is fit, and that it is good order, not sordid sparing, which brings in the great profits; fail not to represent to them the gross mistakes of such women who are intent upon saving an inch of candle, while they yet suffer themselves to be cheated by a steward in the main of their estate.

Good housewifery and neatness are by no means to be separated. In breeding up ladies, those that have the care of it must watch that they be neat and exact in every thing about them: they must accustom them not to suffer any thing nasty or misplaced, but that they mark strictly the least disorder in an house. They should also be made to observe, that nothing contributes more to housewifery and neatness, than to keep constantly every thing in its proper place: this rule appears as

nothing, yet it goes very far, if exactly kept. If you have need of any thing, you lose not a minute's time in seeking it. There is no trouble, or dispute, or confusion, when you want it, you presently lay your hand upon it; and when you have done with it, you immediately put it again in its place. Good order is certainly one of the greatest parts of neatness; nothing more pleases the eyes than to see an exact disposition. Besides, the place which is given to each thing, being that which most agrees to it, not only for handsomness and pleasure of the eyes, but also for its preservation; it is seldomer used than it would be otherwise, is not so ordinarily spoiled by any accident, and is more neatly kept. To these advantages, add that also of taking by this habit, from servants, occasions of idleness and confusion, which are so pernicious to themselves as well as to the goods: and it is sure more than a little thing, thus both to render their service quick and easy, and to take away from ourselves the temptation of growing frequently impatient of those lets which come from things so misplaced as to be hardly found.

But at the same time let them be sure to avoid the excess of finery and neatness: neatness, when it is moderated, is a virtue, but when one follows in it too much ones own humour, it is turned into littleness of spirit. A just understanding always rejects excessive delicacy; it treats little matters as little, and is not at all hurt with them: laugh therefore before children at the little baubles and fooleries which so much bewitch some ladies, and insensibly cause them so many useless expences: accustom them to plain and easy practicable neatness, shew them the best way of making and doing things, but shew them rather how to make shift without them. Tell them it is a sign of a mean and low genius, to be uneasy for a pottage not well-seasoned, for a gown not so nicely plaited as it should, for a furbeloe, for an hood, or for a chair not of the exactest fashion.

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make him underſtand: he breaks his covenant, and anſwers not his truſt, by keeping back the ſkill that is neceſſary to make his ſervant what he aims at. The ſervant is all the while deceived, and loſes the only thing he bargained for, expected and deſired, and for which he pledged his faith and ſervice. This is one way of refuſing to give to ſervants that which is juſt, and that a very great and miſchievous one.

Another is, of denying them their wages, the withholding back the price and reward of their ſervice, that which they bargained and agreed for, which is as much the ſervant's due, as any thing the maſter has is his own. He has already paid for it, and to defraud him of it, is to rob him of juſt as much. It is indeed in the maſter's keeping, but it is no more his than any ſtranger's. The maſter ſold it for ſo much time and labour as the ſervant and he agreed for, which being paid for by the ſervant's work, it is then his own. A maſter may as well agree for goods with any cuſtomer, and receive the price of them before-hand, and after that detain the goods alſo, as take the ſervant's time and labour firſt, and then deny his appointed wages. There is nothing plainer and better underſtood than the reaſonableneſs and juſtice of ſtanding to agreements, ſuch eſpecially as were deliberately made, and which have been performed without fraud on the one part; yet there is reaſon to think this part of juſtice is very ill practiſed by many maſters to their ſervants, as if they did not owe the ſame to them as to their betters. Some ſuch idle fancy muſt poſſeſs them, that ſuperiors are not equally obliged by contracting with inferiors, as they are with equals: that which may make one eaſily conjecture thus, is, that the higher we go, the better quality and faſhion people are of, the more they are obſerved to offend againſt this part of juſtice, and the leſs regard they have to the diſcharge of what is due by contract to their ſervants. For this reaſon, that which ſhould be to their honour and advantage, the

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ſerving great people, turns to their great loſs and miſchief; they are thereby only more injured and oppreſſed. For this additional guilt, the honour and great quality of maſters add to injuſtice, that they make it alſo oppreſſion; it is injuſtice to deny what is the ſervants due, but when the ſervants cannot by the legal common courſes obtain that due, through the great power and titles of their maſters, then are they alſo oppreſſed as well as wronged. It were ſome ſhame to ſay, that either law or cuſtom ſhould encourage or ſhould juſtify oppreſſion, for juſtice is to ſit the higheſt in the world.

It might contribute to the doing this ſort of juſtice, to conſider, that they who are the backwardeſt to do it, are commonly the worſt ſerved; they are often met with, though in a very faulty manner. For while the ſervants live with them, they commonly live upon them; they find out ways to pay themſelves with intereſt, but it is by frauds and villanies, by allowing great rates to ſuch as deal with them, by being ill huſbands for them, by going ſhares with thoſe that gain from them, and by a world of little courſes that are falſe and wicked. One injuſtice begets another; and tho' an unjuſt maſter will not excuſe a falſe and wicked ſervant, yet he oft occaſions it, by ſhewing him the way, and putting him upon ſome kind of neceſſity of living by ſuch ſhifts. Wherefore the ſureſt way of being well ſerved, is to be very juſt, to ſtand exactly to agreements, and to give them their own. This will make them diligent and faithful, and give them no temptation to be otherwiſe; whereas, when that which of right belongs to them is denied them, they firſt imagine they may do themſelves juſtice, and then by degrees they give themſelves great reparations: thus by being ill uſed they become wicked. Againſt this we have frequent warnings in ſcripture. 'Thou ſhalt not oppreſs an hired ſervant that is poor and 'needy, whether he be of thy brethren, or of the ſtrangers 'that are in thy land within thy gates. At his day thou 'ſhalt give him his hire; neither ſhall the ſun go down 'upon

'upon it, for he is poor and setteth his heart upon it, lest 'he cry against thee to the Lord, and it be sin unto thee.' The hardship is indeed the greater in detaining the wages of poor men, who daily subsist by their labours; but the injustice is the same whether you bargain by the day or year, in detaining their hire from them. 'Woe unto him that buildeth his house by unrighteous-'ness, and his chambers by wrong, that useth his neigh-'bour's service without wages, and giveth him not for his 'work.' Undoubtedly this woe belongs to all that defraud their servants of their wages, for they are neighbours in the scripture sense of that word, and they receive the profit and advantage of their work and service, and therefore ought to pay for the same. 'Behold, says St. James, 'the hire of the labourers, who have reaped down your 'fields, which is of you kept back by fraud, crieth, and 'their cries have entered into the ears of the Lord of Sa-'baoth.' The keeping back the hire of all other labourers, as well as reapers, will cry unto the Lord, and enter into his ears; the cruelty and injustice is all alike, and the offence the same; wherefore they who make conscience of paying the day-labourers, should also know they are obliged to deal as justly by their menial servants, who also labour for them day by day. It is the same case with food and raiment, with any profit or convenience that the servant has contracted for. It is in justice due to him, and must not be withholden from him; when he has earned it, it is his, and his inability of recovering it by right or law, makes it not less due, than if he were actually possessed of it. The injustice of detaining from inferiors weak and helpless, is raised and aggravated by that consideration, because there is insolence and unmercifulness joined with it. When they have nothing to oppose or answer to the right and justice of the servants and inferiors claim, they have recourse to power and might; they are richer, greater, and have more friends and interest, by whose help they trample over justice. Nothing can betray a worse mind

than this, to oppreſs the weak and helpleſs, either becauſe they are ignorant of the means of recovering their dues, or unable to go through the trouble, or bear the charge of doing it. This is to take the advantage of mens weakneſs which ought much rather to provoke their pity and compaſſion, and make them friends and patrons.

But maſters are not only to deal juſtly by their ſervants, they muſt alſo deal equally by them, they muſt be kind as well as honeſt to them, they muſt give them what is their due in reaſon and conſcience, though they have not formally contracted for it. A man may be as unjuſt in detaining that which the law would not compel him to deliver, as that which it would force from him, and give to the owner. It is the reaſon and benefit of the contract that make it at firſt binding, and obliges the conſcience to make it good, before the penalty of laws come to be conſidered. If one man borrows money of another, he knows he is obliged in conſcience to repay him, though he is not under formal bonds to do it; the benefit he receives he knows is natural and conditional, and requires the being anſwered in the like kind, which he on his part promiſes, and the other expects; the bond that afterwards ſucceeds, is to conſtrain him to do that juſtice which his own conſcience told him he muſt do without conſtraint; is is therefore evident, that where the reaſon and benefit of a contract appear, there the conſcience is equally obliged to ſtand to it, and make it good, as if it were never ſo formally made in words and tied in penalties; for though all contracts naturally ſuppoſe mutual promiſes and engagements, yet the bottom and foundation of thoſe promiſes, is the ſenſe of ſome benefit received, or the hope and preſumption of ſome to be received; wherefore that is the obligation at the bottom; thus there is a preſumed contract wherever the beneficial effects of one appear, though there be no formal one actually made; if then a maſter receive the advantage

of

of his servants time and labour, he is obliged in conscience to make him a sufficient recompence, tho' there were no bargain formally made between them; this the conscience says is equal, because the reason and benefits of a contract visibly appear. This rule is not only applicable to masters with regard to their servants, but indeed to all mankind with respect to one another. The mind may be in chains and fetters, where the body is not; the conscience often is obliged, where the forms of justice can take no hold of a man; on which account there are more prisoners than we see or think of; many that walk at liberty, and seem to be as free as the air they breathe in, that yet know within themselves, that they are truly prisoners and due to justice, tho' they elude it by some slight of falshood; they know they are obliged in reason, justice, and good conscience to discharge a great many debts, which yet no evidence, no judge or jury can extort from them. Their credit, may be, was so great, that they have no bond: their reputed honesty was such, that men were glad to deal with them upon their own terms; or else they mortgaged doubly, gave false security, or so contrived their obligations, that they should be insignificant when tried. The justice of the law pursues with hatred and abhorrence all these wicked proceedings, but the subtlety of knavish and designing people is too much for them, they triumph in her weakness and their own skill, and in contempt of her walk in great liberty; but it is the liberty of body only, for the mind is all that while in bonds, and knows its obligations, knows what is truly just and equal with respect to reason and conscience, however it escapes the cognizance or penalties of laws.

But by equal is also to be understood such usage and treatment, as is fair, good natured and human; to make their lives as easy as we can, consistently with the performance of their duty and our business, and therefore not to pursue them with perpetual contumely;

and

and reproach, nor use them as we do our beasts of burden; it is one of the worst ways in the world of shewing our superiority, by giving ill language, and words that become no body to receive. The condition of servitude is of itself grievous enough, without the additional evil of being on all occasions treated with contempt and scorn; if the truth were known, the service is not the better performed for such perpetual chiding and upbraidings, especially in so unseemly a manner. The nature of our country is not so vile and disingenuous, as always to want such galling spurs and sharp excitements, to the performance of the servants duties. Good words at least should be the first experiment that all superiors should make, and be as long continued as they can, they are so handsome and becoming reasonable and religious people; and to be sure, those servants that perform their duty, do it better with good words, and live more comfortably; and without doubt those means are fittest to be used, that best attain their end, with the ease and pleasure of both parties.

To this comfort of good words must be also added, good usage; masters must not be over rigorous in their punishments, when servants are faulty, but should inflict them with deliberation, good intention, and compassion. Anger produces often sad effects, even where it prompts the parents to correct their children, and therefore must be carefully attended to, where that affection is not present to restrain them from exceeding the bounds of moderation. This is also to give them what is equal; the masters owe their servants admonition and reproof, when they are found faulty, and punishments proportioned to their guilt. To this moderation masters are also to have regard in their commands and impositions, they must not oppress them with immoderate tasks and labour, but are to have a merciful respect to the capacity, ability, and strength of servants. It was one occasion of the institution of the Sabbath to the Jews, that servants might be relieved

and not consume a miserable life, in constant and continual labours.

It is true, that the servant's time and labour are the master's, and he is to give them to no ones use besides, but yet they are to be exacted with equity and reason; men must not wear out the heart, nor make all the waste they can of lands truly let out to them, though it be not expresly covenanted against; because it is presumed in reason and good sense, that others are to succeed in the possession of these lands. A servant is not to be so consumed with toil, as to be made unfit for other or for farther services; he is not presumed to consent to such a bargain, though all his time and labour still belong unto his master. They are therefore very much to blame that have no consideration of their servants, that never think they do enough, but are constantly charging them with new tasks, without any rest or intermission. This is not dealing equally with them.

But farther, under this head may well be comprehended all other care, that is fit to be taken of them both in their health and sickness, the giving them good advice, and setting them a good example, affording them opportunities of serving God both at home and abroad, the instructing them according to their leisure and abilities in the common rules of honesty and justice, truth and faithfulness, exciting them to diligence and industry, and encouraging them therein, and in a word to make them virtuous and religious, that they may be as useful in the world as they can; and to see, in case of sickness, that they want not what is fitting for their condition: these are courses that are likely to make good servants, to encourage such as are so, and to oblige them to serve their masters with the greatest care and affection possible, there being none of so low and abject a spirit, but who will strive to make amends for kind good-natured usage.

We are next to consider the reason given by the Apostle why masters should be just and equal to their servants, which

which is because they 'know that they have also a master 'in heaven.' To make which words a binding reason to masters, they are to contain, either a promise of encouragement to such as give their servants that which is just and equal, or threatning to such as shall neglect the doing it; and considering who this master is, the Lord Christ, he that shall judge the quick and the dead, with whom there is no respect of persons, who is to punish and reward, considering this, it is certain, that the words intend them both, an encouragement, to those that shall comply with the command, and threatning to such as shall neglect it. As they contain an encouragement, they may be understood thus, 'Masters give to your ser-'vants that which is just, knowing that ye have also a ma-'ster in heaven;' one from whom you expect the just performance of all those great and precious promises, which of his grace and goodness he has at any time made you; and one from whom you look for all the mercies and benefits, both temporal and spiritual, that are either fit for him to give or for you to receive; and one who has promised to be a bounteous master to all his faithful and obedient servants, to shew mercy to such as shew mercy to others. He took upon himself the form of a servant, and lived a mean humble life, depending, for ought that appears, upon the charity and friendship of good people for his subsistence, and on the entertainments his doctrine gained him; and therefore has exempted that, and every other poor and mean condition, from contumely and reproach among Christians, and made them rather for his sake objects of great pity and compassion; 'Behold, says our Saviour, I am 'among you as he that serveth;' not only to give his disciples an example of humility and condescension, now and then on just occasions, below their outward state and quality, when it is to be serviceable to one another; but to sanctify all conditions of life, and to shew the world that God looks not with mens eyes, that he rewards not birth and fortune, quality and title, but

the meaneſt people in the world are acceptable with if they obey his laws, and do his will; that it is lneſs, virtue, and religion, which recommend to avour, and nothing elſe; which the poor and ſer- s of this world are full as capable of, as the rich mighty, and moſt honourable maſters; and as he made them partakers of the ſame grace here, and ible of the ſame glory hereafter, ſo he commands n to be treated here with all the mercy and huma- , that their condition is capable of receiving; upon principle no doubt, that all the world ſhould be ppy as they can; and this is that which every ſingle on in the world ſhould govern himſelf by, to make ſingle creature as eaſy and as happy as he can in condition he is in; not to moleſt, afflict, or injure one, but to all juſtice, and to ſhew all mercy we are , conſiſtent with our own benefit, and that of thoſe whom we are more immediately related. Our maſ- which is in heaven has by his laws conſulted better eaſe and benefit of all inferior relations of men, either Jewiſh, Greek, or Roman lawgivers have done. Their condition is much more happy un- Chriſtianity, than any other diſpenſation.

'he ſtate of ſubjects under their Princes, the ſubjec- of wives to their huſbands, of ſervants to their ters, is abundantly more eaſy by the rules and ciples of that religion, than to any people elſe. iſtianity has provided better for their eaſe and com- , if thoſe that are concerned will follow its directions. iſtianity does not barely leave theſe things to the laws and cuſtoms of the country, but it gives orders in their favour; where laws and cuſtoms unrighteous, cruel and unreaſonable [illegible] them, itigates them, and commands its [illegible] change n for good-natured, juſt and reaſonable [illegible] in a d, Chriſtianity is the beſt religion [illegible] for good of mankind. It beſt [illegible] and ours, privileges and advantages [illegible]

and beſt conſults the eaſe and happineſs of all inferiors, by the moſt ſtrict and indiſpenſable obligations it lays on all men to be juſt and merciful, and to diſcharge their ſeveral duties to each other, with the utmoſt care and faithfulneſs that can be; and this it does beyond all other diſpenſations, by promiſes of grace and favour here, and mighty recompences in the world to come, of which our Lord and maſter is to be judge and ſole diſpenſer.

This end it alſo aims at and purſues, by the threatnings of the greateſt puniſhments to ſuch as ſhall neglect their ſeveral duties. Do what becomes you to your ſervants, give them that which is juſt and equal, remembring alſo that ye have a maſter in heaven, that command you ſo to do, and who will alſo one day take account how ye have done it. With this your maſter there is no reſpect of perſons, the bond and free are all alike to him; the meaneſt ſervant is as dear to him, as the moſt honourable maſter; all ſhall be judged alike, and moſt impartially; the falſe and diſobedient ſervant ſhall be puniſhed, and ſo ſhall all unjuſt and cruel maſters.

As this deſign was formed to lead people to piety, more than to inſtruct them how to be polite; ſo it has been all along executed with a principal view towards its end: however in forming the mind, the conduct of ladies, with reſpect to things relating entirely to this world, is not to be omitted; direction and wiſdom in the management of civil affairs, having great uſe in the conduct alſo of ſpiritual, I ſhall have regard to them in their turns, and apply myſelf in the following pages, particularly to ladies as miſtreſſes of families.

They ſhould always remember that there are degrees of care, to recommend themſelves to the world, in the ſeveral parts of their lives. In many things, though the doing them well may raiſe their credit and eſteem, yet the omiſſion of them would draw no immediate reproach upon them; in others where their duty more particularly calls them, the neglect of them is among thoſe faults which

which are not forgiven, and will bring them under a cenſure, which will be much a heavier thing than the trouble they would avoid. Of this kind is the government of their houſe, family, and children, which, ſince it is the province allotted to their ſex, and that the diſchargi g it well, will for that reaſon be expected from them, if they either deſert it out of lazineſs, or manage it i l for want of ſkill, instead of helps, they will be incumbrances to the family where they are placed.

They muſt be told, that no reſpect is lasting, but that which is produced by our being in ſome degree uſeful to thoſe that pay it; where that fails, the homage and the reverence go along with it, and fly to others, where ſomething may be expected in exchange for them. Upon this principle the reſpects even of the children and the ſervants, will not ſtay with one that does not think them worth her care. The bold houſe-keeper ſhall make a better figure in the family, than the lady with all her fine clothes, if ſhe wilfully relinquiſhes her title to the government; take heed therefore of carrying your good breeding to ſuch a height, as to be good for nothing, and to be proud of it. Some think it has a great air to be above troubling their thoughts with ſuch ordinary things as their houſe and family. Others dare not admit cares, for fear they ſhould haſten wrinkles. Miſtaken pride makes ſome think they muſt keep themſelves up, and not deſcend to theſe duties, which do not ſeem enough refined for great ladies to be employed in; forgetting all this while that it is more than the greateſt Princes can do, at once to preſerve reſpect, and to neglect their buſineſs. No age ever erected altars to inſignificant gods, they had all ſome quality applied to them, to draw worſhip from mankind. This makes it the more unreaſonable for a lady to expect to be conſidered, and at the ſame time reſolve not to deſerve it. Good looks alone will not do, they are not ſuch a laſting tenure as to be relied upon; and if they ſhould ſtay longer than they uſually do, it will by no means be ſafe

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to depend upon them; for when time has abated the vielence of the first liking. and that the nap is a little worn off, tho' still a good degree of kindness may remain, men recover their sight which before might be dazled, and allow themselves to object as well as to admire.

In such a case, when an husband sees an empty airy thing sail up and down the house to no kind of purpose, and look as if she came thither only to make a visit; when he finds, that after her emptiness has been extreme busy about some very senseless thing, she eats her breakfast half an hour before dinner, to be at greater liberty to afflict the company with her discourse; then calls for her coach that she may trouble her acquaintance, who are already cloyed with her, and having some proper dialogues ready to display her foolish eloquence at the top of the stairs, she sets out like a ship out of the harbour, laden with trifles, and comes back freighted with things of the same insignificancy: at her return she repeats to her faithful woman the triumphs of the day's impertinence; then wrapt up in flattery and clean linen, goes to bed so satisfied, that it throws her into pleasant dreams of her own felicity. Such a one is seldom serious but with her taylor: her children and family may now and then have a random thought, but she never takes aim but at something very impertinent. I say, when a husband, whose province is without doors, and to whom the oeconomy of the house would be in some degree indecent, finds no order nor quiet in his family, meets with complaints of all kinds, springing from this root, the mistaken lady, who thinks to make amends for all this by having a well chosen petticoat, will at last be convinced of her error, and with grief be forced to undergo the penalties that belong to those that are wilfully insignificant. When this scurvy hour comes upon her, she first grows angry; then when the time of it is past, would perhaps grow wiser, not remembring that we can no more have wisdom than grace, whenever we

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think fit to call for it; there are times and periods fix'd for both, and when they are too long neglected, the punishment is that they are not attainable, and nothing remaining but an useless grief for the folly of having thrown them out of our power.

You are to think what a mean figure a woman makes when she is degraded by her own fault; whereas there is nothing in those duties which are expected from her, that can be a lessening to her, except her want of conduct makes it so; she may love her children without living in the nursery, and may have a competen and discreet care of them, without letting it break out upon the company, or exposing herself by turning her discourse that way, which is a kind of laying children to the parish, and it can hardly be so done, but that those who hear it will think they are overcharged with them. A woman's tenderness to her children is one of the least deceitful evidences of her virtue; but yet the way of expressing it must be subject to the rules of good breeding; and though a woman of quality ought not to be less kind to them, than mothers of the meanest rank are to theirs, yet she may distinguish herself in the manner, and avoid the coarse method, which in women of a lower size might be more excusable. But so much has already been said of the duty incumbent on mothers to educate their children well, that it will be needless to enlarge upon it here; I shall therefore proceed to consider what ladies, as well as other mistresses, owe to their servants. What obligation they lie under to pay them strictly what is their due, has been shewn already, but they must never forget that it is a great mistake to think, because they receive wages, they are therefore so much inferior to them, that it is below their care to know how to manage them; it would be a good reason for a master workman to despise the wheels of his engines, because they are made of wood: These, ladies, are the wheels of your family, and let your directions be never so faultless, yet if these engines stop or move wrong, the whole order of your house is either

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at a ſtand or diſcompoſed; beſides, the inequality which is between you, muſt not make you forget, that nature makes no ſuch diſtinction, but that ſervants may be looked upon as humble friends, and that returns of kindneſs and good uſage are as much due to them as deſerve it, as their ſervice is due to you when you require it. A fooliſh haughtineſs in the ſtile of ſpeaking, or in the manner of commanding them, is in itſelf very indecent, and produces ill conſequences, for it begets an averſion in them, of which the leaſt ill effect to be expected is, that they will be ſlow and careleſs in all that is enjoined them, and you will find it true by your experience, that you will be ſo much the more obeyed as you are leſs imperious. Be not too haſty in giving your orders, nor too angry when they are not obſerved in every point of them, much leſs ought you to be loud and too much diſturbed. An evenneſs in diſtinguiſhing when they do well or ill, is that which will make your family move by a rule and without noiſe, and will the better ſet out your ſkill in conducting it with eaſe and ſilence, that it may be like a well-diſciplined army, which knows how to anticipate the orders that are fit to be given them. Ladies are never to forget the duty of the preſent hour to do another thing, which, though it may be better in itſelf, is not to be unreaſonably preferred. Let them allot well-choſen hours for the inſpection of their family, which may be ſo diſtinguiſhed from the reſt of their time, that the neceſſary cares may come in their proper place, without any influence upon their good humour or interruption to other things; by theſe methods they will put themſelves in poſſeſſion of being valued by their ſervants, and their obedience will naturally follow.

I muſt not forget one of the greateſt articles belonging to a family, which is the expence; it muſt not be ſuch as, by failing either in the time or meaſure of it, may rather draw cenſure than gain applauſe. If it were well examined, there is more money given to be laughed at, than for any one thing in the world, though the purchaſers do not

not think so. A well-stated rule is like the line; when that is once past, we are under another pole; so the first straying from a rule, is a step towards making that which was before a virtue, to change its nature, and so grow either into a vice, or at least an impertinence. The art of laying out money wisely is not attained to, without a great deal of thought, and it is yet more difficult in the case of a wife, who is accountable to her husband for her mistakes in it; it is not only his money, his credit too is at stake, if what lies under the wife's care is managed either with indecent thrift or too loose profusion; the mistress of the family therefore, and more especially if she be a wife, is to keep the mean between these two extremes; and it being hardly possible to hold the balance exactly even let it rather incline toward the liberal side, as more suitable to persons of quality, and less subject to reproach; of the two, a little money mis-spent is sooner recovered, than the credit which is lost by having it unhandsomly saved; and a wise husband will less forgive a shameful piece of parsimony, than a little extravagance if it be not too often repeated. His mind in this must be the wife's chief direction; and his temper, when once known, will in a great measure justify her part in the management, if he is pleased with it.

These rules will be thought a little too slavish for those ladies, that have set themselves no other guides than their own wills, who claim an independency in the government of the family, and will account for their conduct neither to their husbands nor the world; who in every thing consult only their fancy and humour, and laugh at the notion of duty in the married state, any farther than consists with their pleasure and ease; but we must beg leave to carry this matter a little farther still, and shew them that there is something more than even all this expected from them, by the supreme judge of all things, to whom they must surely one day account for the neglect of all these things; they must not only take care of family support with discretion, they must also

[illegible] of families, where masters are
either in person or in duty, should see that th
worship of God be maintained in their fa
daily prayers, morning and evening, and
some portions of the holy scriptures at those
particularly out of the Psalms and New Testamen
and the necessity to keep alive a sense of G
religion in their minds; where it is neglected
any family in reason be reckoned a family of
or indeed to have any religion at all?

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people, for those that stand in need of them, a
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of this solemn duty of prayer; these helps m
in several books of devotion, calculated for
[illegible] families, as well as for secret prayers in
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are the great foundations of divine truth,
mistresses of families may do well also to ad
other pious and profitable books which by th
are fitted for the instruction of all capacities
necessary points of belief and practice. Then
thanked, an abundant store of this sort, but
more fitted for general and constant use, than
lent book, so well known by the title of The
of Man; because it is conveniently divided i

the exercise of this important duty, by putting people so often and so earnestly in mind of it, it will abundantly recompense the pains and labour that has been taken about it, and may be a benefit as well as an entertainment to families, when read by parcels at convenient seasons, and applied to proper persons in the several conditions of life, we must by no means omit another part of family-religion, because it is in many families already gone, and in others going out of fashion; I mean, a solemn acknowledgment of the providence of God, by begging his blessing at our meals, upon his good creatures provided for our use, and by returning thanks to him for the benefit and refreshment of them; this being a piece of natural religion, owned and practised in all ages and in most places of the world, but never so shamefully and scandalously neglected, and by many slighted and despised, as it is among us at this day: and most of all neglected where there is the greatest reason for the doing it, at the most plentiful tables, and among those of highest quality: as if great persons were ashamed or thought scorn to own, from whence these blessings come; like the nation of the Jews, of whom God complains, 'She knew not that I gave her corn, and 'wine, and oil, and multiplied her silver and gold;' she would not acknowledge from whose bounty all these blessings came: or as if the poor were obliged to thank God for a little, but those who are fed to the full, and whose cups overflow, insomuch that they are almost every day surfeited of plenty, were not at least equally bound to make returns of thankful acknowledgment to the great giver of all good things, and implore his bounty and blessing, upon whom 'the eyes of all do 'wait, that he may give them their meat in due season.'

The neglecting this duty is a very sad and broad sign of the prevalency of atheism and infidelity among us, when so natural and reasonable a piece of religion, so meet and equal an acknowledgment of the constant and daily care of the providence of Almighty God towards us,

us, begins to grow out of date and use, in a nation professingreligion and the beliefof the being and providence of God. Is it not a righteous thing with God to take away his blessing from us, when we deny him this just and easy tribute of praise and thanksgiving? 'Shall 'not God visit for this horrible ingratitude, and shall 'not his soul be avenged on such a nation as this? Hear 'O heavens, and be horribly astonished at this!'

Another very considerable part of family religion consists in instructing those committed to our charge in the fundamental principles, and in the careful practice of the necessary duties of religion. Masters and mistresses of families must have these things instilled into children and servants, by proper and suitable means, by furnishing them with those books that are most proper to teach them those things in religion, which are most necessary by all to be believed and practised.

In order to this, they must take care that they be taught to read, which will make the business of instruction much easier. If they are diligent and well disposed, they may, after having been taught the first principles of religion, by reading the Holy Scriptures and other good books, greatly improve themselves, so as to be prepared to receive much greater benefit and advantage by the public teaching of their ministers.

In this work of instruction, our principal care should be, to plant those principles of religion in our children and servants, which are most fundamental and necessary, and like to have the greatest and most lasting influence upon their whole lives: as right and worthy apprehensions of God, especially of his infinite goodness, and that he is of purer eyes than to behold iniquity; and a lively sense also of the great evil and danger of sin; a firm belief of the immortality of our souls, and of the unspeakable and endless rewards and punishments of another world: if these principles once take root, they will spread strangely, and probably stick by them all their days.

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Whereas if we plant in them doubtful doctrines and opinions, and inculcate upon them the notions of a sect, and the jargon of a party, this will turn to a very pitiful account, and we must expect that our harvest will be answerable to our husbandry.

As this work of instruction of those that are under our charge ought not to be neglected at other times, so it is more peculiarly seasonable on the Lord's day, which ought to be employed by us to religious purposes, and in the exercises of piety and devotion. Chiefly in the public worship and service of God, upon which we should be careful that our children and servants diligently and devoutly attend, because there God affords the means which he has appointed for the begetting and increasing of piety and goodness, and to which he has promised a more especial blessing. There they will have the opportunity of joining in the public prayers of God's church, and of sharing in the unspeakable benefit and advantage of them. And there they will also have the advantage of being instructed by the ministers of God in the doctrine of salvation, and the way to eternal life, and of being powerfully incited to the practice of piety and virtue.

They will also there be invited to the Lord's table, to participate of the Holy Sacrament of Christ's most blessed body and blood; which being the most solemn institution of the Christian religion, the frequent participation of which is by our blessed Lord, in remembrance of his dying love, enjoined upon all Christians, we ought to take a very particular care, that those who are under our charge, so soon as they are capable of it, be duly instructed and prepared for it; that so, as often as opportunity offers, they may be present at this holy action, and partake of the inestimable benefits and comforts of it.

When the public worship of that day is over, our families should be instructed at home, by having the Scriptures and other good books read to them. Care Iso

religion in the world, that this day be reli
ſerved, and ſpent as much as may be in t
of piety, and in the care of our ſouls. For
one that has a true ſenſe of religion will gra
is neceſſary that ſome time ſhou'd be ſ
apart for this purpoſe, which is of all other
concernment: they who neglect this ſo p
and opportunity, will hardly find any othe
eſpecially thoſe who are under the gover
command of oth rs, as children and ſerva
ſeldom upon any other day allowed to
maſters of their time as upon this day.

If maſters and miſtreſſes of families are
have their children and ſervants religious i
neſt, and would ſet them forward in the
ven; they muſt not only allow them time
tunity, but they muſt alſo earneſtly and ſt
them to retire themſelves every day, and
cially on the Sabbath day, morning and
pray to God for the forgiveneſs of their ſi
his mercy and bleſſing upon them; as al
him for all his favours and benefits conferre
from day to day.

In order to this, they ought to ta
children and ſervants be furniſhed wi

which was David's resolution, 'I will behave myself 'wisely in a perfect way, I will walk within my house 'with a perfect heart.' They must be very careful to be exemplary in their families in the best things; in a constant and devout serving of God, and in a sober, and prudent, and unblameable conversation.

One of the best and most effectual ways to make those who are under our care and authority good, is to be good ourselves, and by our good example to shew them the way to be so: without this, our best instructions will signify but little, and the main force and efficacy of them will be lost. We undermine the best instructions we can give, when they are not seconded and confirmed by our own example and practice: the want of this will weaken the authority of all our good counsel, and very little reverence and obedience will be paid to it. The precepts and admonitions of a very good man have in them a great power of persuasion, and are apt strongly to move and to enflame others to go and do likewise. But the good instructions of a bad man are languid and faint, and of very little force; because they give no heart and encouragement to follow that counsel which they see he that gives it does not think fit to take himself.

The obligation of the governors of families, to take care of their conduct both in spirituals and in temporals, is not only their duty but their interest. All authority over others is a talent intrusted with us by God, and for which we are accountable, if we do not improve it and make use of it to that end. We are obliged by all lawful means to provide for the temporal welfare of our family, to feed and cloath their bodies, and to give them a comfortable subsistence here in the world. And surely much more are we obliged to take care of their souls, and to consult their eternal happiness in another life, in comparison of which all temporal concernments and considerations are as nothing.

[illegible] and necessary instruction [illegible] eternal salvation?

The apostle thinks no words bad enough [illegible] to neglect the temporal welfare of their fa[illegible] that provideth not for his own, says he, e[illegible] those of his own house, hath denied the fa[illegible] and is worse than an Infidel.' He does not deserve [illegible] to be called a man, who neglects a duty, to which [illegible] the dictates of nature, a Heathen thinks [illegible] bound. What then shall be said for them w[illegible] care not to provide for the everlasting happin[illegible] prevent the eternal misery and ruin of tho[illegible] immediately under their charge, and so [illegible] of them?

We are obliged to procure the happin[illegible] children and servants, the one by the natu[illegible] and the affection, the other by those of c[illegible] relation. This obliges us to be concerned f[illegible] souls of our servants as they are men, [illegible] same nature with ourselves; and charity al[illegible] are Christians, and baptized into the same [illegible] capable of the same common salvation, do[illegible] also oblige us by all means to endeavou[illegible] they be made partakers of it; especially sin[illegible] committed to our care, and we must for[illegible] [illegible] accountable to God for them.

effectually engage us for the future to the faithful and conscientious performance of it.

Indeed interest itself would oblige us to it, if there was no consideration of duty to be a spur to us in this point. It is really for our service and advantage, that those who belong to us should serve and fear God; religion being the best and surest foundation of the duties of all relations, and the best caution and security for the true discharge and performance of them.

Would we have dutiful and obedient children, diligent and faithful servants? nothing will so effectually oblige them to be so, as the fear of God and the principles of religion firmly settled and rooted in them. Abraham, who, by the testimony of God himself, was so eminent an example in this kind, both of a good father, and a good master of his family, found the good success of his religious care in the happy effects of it, both upon his son Isaac, and his chief servant and steward of his house, Eliezer of Damascus.

What an unexampled instance of the most profound respect and obedience to the commands of his father did Isaac give, when without the least murmuring or reluctancy he submitted to be bound and laid upon the altar, to have been slain for a sacrifice, if God had not, by an angel sent on purpose, interposed to prevent it!

When an admirable servant to Abraham was the steward of his house, Eliezer of Damascus, how diligent and faithful was he in his master's service? this made him trust him with his greatest concernments, and with all that he had; and when he employed him in that great affair of the marriage of his son Isaac, what pains did he take, what prudence did he use, what fidelity did he shew in the discharge of that great trust, giving himself no rest, 'till he had accomplished the business he was sent about? God seems purposely to have left these two instances upon record in Scripture, to encourage fathers and masters of families to religious care of their children and servants.

I will add but one instance more to shew the power of religion, to oblige men to their duty. How did the fear of God secure Joseph's fidelity to his master in the case of a very great and violent temptation? When there was nothing else to restrain him from so lewd and wicked an act to which he was so powerfully tempted, the consideration of the great trust his master reposed in him, and the sense of his duty to him, but above all, the fear of God, preserved him from consenting to so vile and wicked an action. 'How can I, says he, 'do this great wickedness, and sin against God?'

In prudence therefore, and from a wise consideration of the great benefit and advantage which will thereby redound to us, we ought with the greatest care to instil the principles of religion into those that belong to us: for if the seeds of true piety be sown in them, we shall reap the fruits of it: and if this be neglected, we shall certainly find the mischief and inconvenience of it. If our children and servants be not taught to fear and reverence God, how can we expect that they should reverence and regard us? at least, we can have no sure hold of them; for nothing but religion lays an obligation upon conscience, nor is there any other certain bond of duty, obedience, and fidelity. Men will break loose from all other ties, when a fit occasion and a fair opportunity strongly tempt them. And as religion is necessary to procure the favour of God, and all the comfort and happiness which that brings along with it, so it is necessary also to secure the mutual duties and offices of men to one another.

Having considered the several duties of the daughter, wife, mother, widow, mistress, in all their various branches, we proceed now to the consideration of those things which will most assist them in the good discharge of them, as religion, prayer, repentance, and the like. In the former part of this design, we have had regard to the relish even of those worldly people who have

: no taſte of good, unleſs it be diſhed to them in r own way, and has a mixture of the gay as well as ſerious. We ſhall, in what follows, ſtudy chiefly to uct and inform rather by precepts, than entertain- t. The ſubjects are the moſt uſeful that can be :ed of; upon them depend our eternal happineſs or ry, which is ſurely ſufficient to recommend them to ſtudy and practice of Chriſtians.

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